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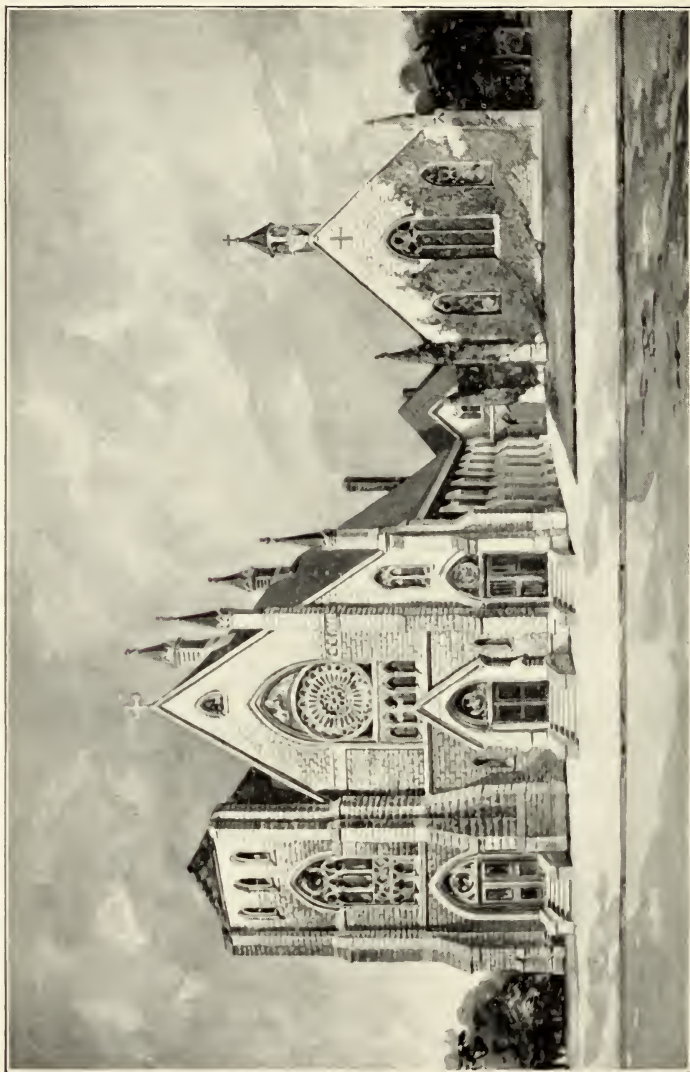
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New Trinity

History
of
Trinity Church

Buffalo, New York

Edited by
Mary E. Mixer



The Peter Paul Book Company
Buffalo, New York
MDCCCXCVII

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TO THE
Children of Trinity Parish

THE FUTURE WARDENS AND
VESTRYMEN OF THE
CHURCH,
HEIRS TO A NOBLE INHERITANCE,
THIS BOOK IS DEDI-
CATED

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Preface

IN the experience of all large cities it is found that old landmarks, prominent citizens, and important events are apt to be passed over in the progress of time, their places filled, their monuments razed to the ground to make way for those of a new generation.

The important part played in the prosperity and growth of such cities by the early builders thereof is seldom remembered by those who tread the paths made easy for them and live in happiness and peace beneath the spreading branches of trees whose shade measures the passing of one or two generations.

As a rule, the pioneers of all such settlements are men of mark, sometimes of wealth and position; and their opinions, their laws and customs, insensibly influence their successors for all time. Observe in New York city, Albany, and other portions of our state, how the Knickerbocker presence of early days is still felt in the land; how in Detroit, Michigan, social customs, local laws, and the very manners of the citizens bespeak their French origin. So we might go on, from section to section of our great country, tracing by their present customs and laws the influences that laid the foundations of their cities and of their forms of government; and Buffalo, though not the most important of our cities, can boast an honorable heritage, for her first citizens were men of brains and men of mark.

In 1679 Father Hennepin and his small band of explorers, under the leadership of La Salle, with much

labor carried the material for a small vessel over the portage at Niagara River, and climbed the heights of Lewiston. They toiled slowly on their way over snowy plains and through gloomy forests, till they came at last to a small stream which entered the Niagara two leagues above the cataract—undoubtedly Cayuga Creek. There they built the vessel for which they had brought the materials, and launched the “Griffin” in the spring, under many difficulties, caused by the rapids in the river. At length the small vessel of sixty tons, armed with seven guns, all of which had been transported by land around the cataract, sailed away on our great inland sea, to the singing of the *Te Deum* and the roaring of cannon. It bore as a part of its crew the intrepid La Salle, a blue-eyed, ringleted cavalier, fitted to grace the salons of Paris, yet eagerly pressing forward to dare the hardships of unknown seas and savage lands.

Tonti, exiled from his native Italy by revolution, the second in command, was a man of unswerving courage and devoted loyalty. Father Hennepin, the early historian of this region, was one of the most zealous of all that band of Roman priests who bore the cross to the fiercest pagans of the New World, and laid down their lives with the martyr's courage in the dense primeval forests.

Have not these men left their mark on our borderland? And are not our hearts still thrilled by the stories of their faith and courage?

Then, as years went on, and the dispute of French and English for supremacy resulted in the Battle of Niagara, the site of old Fort Porter and its vis-a-vis, Fort Erie, became the battlefield of the two nations.

Grand and Navy islands were in the midst of the fray. An arm of the river separating Buckhorn Island from Grand Island still bears the name of "Burnt Ship Bay."

To come down to modern times: the old ferry at Black Rock was quite a noted point in 1814. It was first chosen as the most favorable site for the settlement. A great salt exchange was established there, at which traders from even as far as Pittsburg assembled. Fort Erie, on the opposite side of the river, whose foundations were laid in 1791, is described by the Duke of Liancourt in 1795 as a very rude collection of buildings.

In 1800 Augustus Porter, of Canandaigua, had a contract for carrying the mail to Niagara. Doctor Dwight, then president of Yale College, mentions this ferry in his "Journey through the State of New York." In the same summer Gouverneur Morris passed that way. In 1814 came the famous struggle at Fort Erie, where generals Brown and Porter covered themselves with glory. Colonel William A. Bird's house and grounds then, as now, commanded a full view of the battlefield. Mr. Thomas C. Love, then a student at law, was wounded in that engagement, and was transferred to Quebec, where for six months he was held as a prisoner of war, suffering very great privations. The kindly ministrations of a young married couple resident in Quebec greatly alleviated his hardships, and won his lifelong gratitude. Years after, this couple came from Canada to take up their residence in Buffalo, and succeeding generations will revere the memory of Jesse Ketchum and his wife.

This hurried glimpse into the past is only given to claim the point that the past history of Buffalo is worth

knowing; that in war, in civil life, in government annals, in church history, we can cite great names as our heritage.

A noble building, occupying the central block of our city, perpetuates the name of the man* who laid out the primitive town, and whose brother was one of the engineers who surveyed the city of Washington.

Not to delve too deep into history, we can point to the beautiful church opposite as the pioneer church of the city, of which Mr. Samuel M. Welch, in his most admirable book, "Recollections of Buffalo," says, "What old or young citizen, who is imbued with sufficient sentiment to have gathered an affection for inanimate things, does not look on this particular church as an *alma mater* in things spiritual for the entire community?"

Dear Doctor Shelton! the brave pioneer of the church in western New York, the noble champion of the truth of her doctrines, and in his life and practice a glorious example of the fruit of her teachings! The brusque honesty of his manner was tempered by the tenderness of his sympathy; and when our dear Bishop Coxe chose as the text of his memorial sermon, "Behold now, there is in this city a man of God, and he is an honorable man" (I. Samuel 9: 6), he simply repeated what had been the sentiment of the citizens of Buffalo generally with reference to the revered rector of Saint Paul's.

How proudly can we recall the eloquence of the many different clergymen who have filled with honor the pulpits of our churches! How honored are we to enroll as citizens of Buffalo names which have echoed round the world as rulers of our country, as jurists of

* Joseph Ellicott.

unquestionable repute, as physicians whose very names give authority to anything they have said or written! Therefore it is that the children of this generation should not be ignorant of their honorable past; that, as the landmarks pass away, the spots whereon they stood may still be held sacred, and the memory kept green of those whose names are indissolubly linked with them.

To keep this heritage in mind, to recall to the next generation many facts which they may not otherwise remember, is the object of our present writing. We wish to impress on the minds of the younger members of Trinity Church the recollection of the bishops, rectors, and vestries, whose names have made memorable its records and whose very presence in its pulpits and pews has been a precious benison, who have bestowed dignity and honor on its name, who are linked in all the various walks and professions of life with the greatness, growth, and prosperity of our city.

The editor wishes to acknowledge her indebtedness to *Our Church Work* for a large portion of the article on Bishop Coxe. Extracts from many other sources have been made use of in compiling the work, but it did not seem possible to make an acknowledgment in each case.



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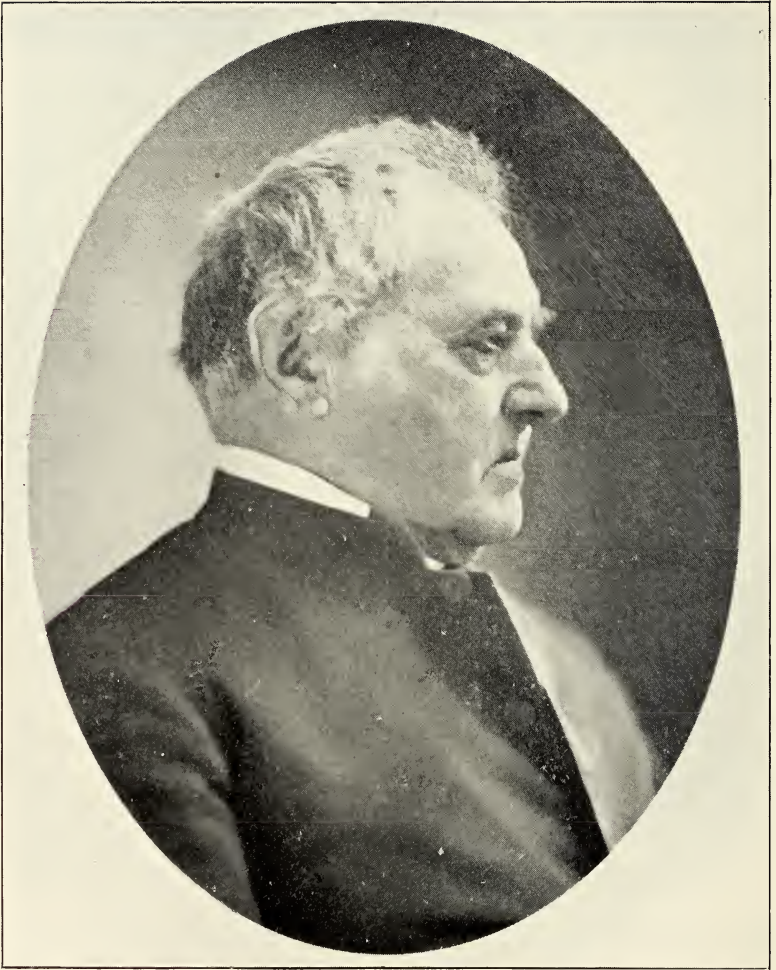
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History of Trinity Church





William Shelton

History of Trinity Church

Saint Paul's Cathedral—the Mother of Trinity Parish

THE organization of Saint Paul's Parish took place at the house of Elias Ransom, in the then village of Buffalo, February 10th, 1817. The Reverend Samuel Johnston, a missionary of the church for all the country west of the Genesee River, officiated on this occasion. The certificate of incorporation was signed by him, and by George Badger and Jacob A. Barker. Messrs. Erastus Granger and Isaac Q. Leake were the first wardens; and Messrs. Samuel Tupper, Sheldon Thompson, Elias Ransom, John G. Camp, Henry M. Campbell, John S. Larned, Jonas Harrison, and Doctor Josiah Trowbridge were the first vestrymen. The first settled missionary pastor of the parish was the Reverend William A. Clark, in 1819 and 1820. He was succeeded by the Reverend Deodatus Babcock, from 1820 to 1824, and the Reverend Addison Searle, from 1824 to 1828. The Reverend William Shelton preached his first sermon in the church on September 13th, 1829. He was the first rector of the parish who received no support from the missionary fund, and faithfully served Saint Paul's for more than fifty years.

Under his auspices the present stone edifice was erected on the site of the old one in 1851. Such is the beauty of the design that, seen from any point which shows an entrance, the part presented to view appears to be the front. The greatest length of the edifice is one hundred and seventy-five feet, and the greatest width ninety-four feet. The chancel is twenty-eight feet deep and twenty-eight feet wide. The stone tower and spire at the junction of Pearl and Erie streets have a total height of two hundred and seventy-two feet, the spire cross being raised very nearly as high as that of Trinity Church, New York. The structure has been justly called "Upjohn's masterpiece," and is considered one of the finest specimens of Gothic architecture in the United States, the tower being specially remarkable for its grace and symmetry. The whole work may be justly considered a fitting monument to the untiring perseverance, zeal, and industry of the Reverend Doctor Shelton, who witnessed the laying of the first foundation stone, the laying of the last stone on the tall spire, and the erection of the gilded cross thereon.

NOTE.—This description is taken from an old newspaper published before the fire which destroyed a large portion of the church. Many improvements in the interior were made in the repairing; but the exterior, with the exception of the chancel, remains the same.—*Editor*.



Cicero Stephens Hawks

The Beginning of Trinity Church

EARLY in the history of Buffalo we find mention of Saint Paul's, the first Episcopal church in the city; and shortly afterwards we hear of its offshoots. The seating capacity of the parent church gradually became inadequate to its increasing congregation, and consequently a number of families withdrew to form a new parish. The first movement in regard to its establishment was made in Saint Paul's, on Wednesday, October 12th, 1836, when a meeting of prominent men was held, with Mr. George B. Webster in the chair. The new organization was named Trinity Church, and had for its first wardens Captain Samuel L. Russell, U. S. A., killed in the Seminole War, and Henry Daw, who remained warden until his death in 1864. The vestry was composed of E. H. Cressey, Doctor Charles Winne, David L. Hempsted, Robert Hollister, Joseph Stringham, Ambrose S. Sterling, Jesse Peterson, and F. H. Harris. The seal of Trinity Church, bearing the date of its organization, had for its motto the word "Onward."

In January, 1837, the Reverend Cicero Stephens Hawks, of Ulster, New York, was invited to become rector; and in February he assumed his duties. His first sermon in Buffalo is still remembered as being a brilliant intellectual and oratorical effort. It was preached in Saint Paul's, and the text was, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

From April, 1837, to September, 1839, the congregation of Trinity Church worshiped in the auditorium of the abandoned theater, known as Duffy's, or the "Buffalo Theater," on South Division Street, at the southwest corner of Washington Street. The musical portion of the service at this time was furnished by a piano and congregational singing, virtually under the direction of Mr. Rushmore Poole, who had always been interested in music. On June 30th, 1837, a new piano was purchased, and the sum of fifty dollars per year was appropriated to pay a pianist. The first regular music committee entered upon its duties in May, 1838, and consisted of Mr. Samuel K. Kip and Mr. Poole. It was about this time that Mr. Jerry Radcliffe was elected warden, and he continued in office until his death in 1856. A little later Mr. Poole was elected vestryman, retaining this office more than seventeen years. He had charge of the church finances generally, and especially of the collecting of pew rents. While still worshiping in the old theater, a handsomely bound Bible was presented to the church for use in the services, by Mr. Oliver G. Steele, a most generous and liberal-minded gentleman, who, though not a member of the church, took this means of showing his desire to encourage the progress of the new organization. This Bible was in use for many years, probably up to the time of the removal to the new church on Delaware Avenue.

Mr. Hawks had become a beloved as well as valued rector, while Mrs. Hawks, who was spoken of by her husband as a "delicate flower," entered as much into the work of the parish as ill health would permit. Mr. Hawks was a man of scholarly attainments, social attractions, and distinguished personality. He was born at

Newbern, North Carolina, May 26th, 1812, and was educated at Chapel Hill. Report credited him with being a direct descendant of the Indian princess Pocahontas. He certainly had a strong Indian face, in which mingled with the aboriginal blood all the kindliness and refinement that education and good breeding could give. He was of medium stature, and slender in early life, and was particularly neat in dress and personal appearance. He preached at all times without notes, and in the pulpit was unsurpassed in eloquence. He was a faithful rector and a Christian gentleman.

In September, 1839, the congregation of Trinity Church moved into the Universalist Church on Washington Street, between South Division and Swan streets. This was a frame building with steeple and spire; and its own congregation, being small and poor, was glad to lease it to Trinity. Within this church was one of the old-fashioned high box pulpits, with a double diverging stairway curving round and half enclosing the platform beneath. On the center panel of the pulpit, which was painted blue and sanded, was inscribed in gold letters, "God is Love."

The music committee consisted of the same gentlemen who had served the year before. Miss Louisa Huber, a young German musician, was engaged as pianist, and Grandison B. Shelton as leader of the choir. Mrs. Shelton sang soprano. While services were held in the Universalist church, a society was formed, known as "The Musical Association of Trinity Church," under the same committee, pianist, and director; but musical affairs received little attention at this time, owing to the absorbing efforts to raise money for a church building.

The idea of building a permanent abiding place for Trinity Church had been early agitated. An old paper has been found, dated May 10th, 1838, containing a list of the subscribers to the building fund, as follows:

The undersigned agree to pay to Trinity Parish, Buffalo, the sum opposite to their respective names upon the following conditions :

1st. Any individual subscribing any sum shall pay twenty per cent. in Cash at the time of subscription, and the balance in notes of Five, Ten, Fifteen, and Twenty months from the first day of July next, with endorsements satisfactory to the Vestry.

2d. These sums subscribed shall not be expended for any other purpose, but held sacred for the purpose of buying a suitable site for a Church Building, and placing such building thereon.

3d. These sums shall not be considered as given save when it is otherwise ordered by the subscriber, but as money loaned and to be refunded in Pews, in such manner, and under such restrictions, and subject to the payment of such rents and charges, as the Wardens and Vestrymen of said Church may direct, whenever the Church Building is completed.

Provided always and in every case, that no Individual shall receive from the Church a Deed for his Pew until the whole amount of his subscription has been paid.

List of Subscribers

Jerry Radcliffe,	\$500
Cyrus Athearn,	500
R. Nelson Haydon,	250
Elisha Kimberly,	250
Rushmore Poole,	250
Dyre Tillinghast,	400
Robert Hollister,	600
Russell H. Heywood,	300
James A. Cowing,	300
Henry Root and Peter Curtis,	225
Augustus Kimball,	225

Hiram P. Thayer,	250
Simeon Fox,	400
Rufus C. Palmer,	300
Morgan K. Faulkner,	300
Luman R. Plimpton,	300
William L. G. Smith,	300
James DeLong,	300
Isaac W. Colie,	200
Henry W. Rogers,	200
Lester Brace,	250
Sheldon Thompson,	250
George W. Clinton,	250
Henry M. Kinne,	250
Philo Durfee,	250
Nehemiah Case,	250

Of these names that of Mr. Dyre Tillinghast has been brought to our especial notice by the fact that a daughter of Dyre and Maria Tillinghast is a member of our present congregation, who was baptized by the Reverend Mr. Hawks. Mr. and Mrs. Tillinghast were original members of Saint Paul's parish, and Mr. Tillinghast wrote the first letter calling Doctor Shelton to Saint Paul's. Doctor Shelton, however, came a year later, on receiving a second call. They joined the new parish as soon as it was formed, and were valuable and interested members of Trinity congregation.

Whether there is another person among our present members who has the same record, we have not heard. Doubtless there are many descendants of those baptized by our first rector, but it has not seemed possible to ascertain the facts regarding them.

Mrs. Katherine Tillinghast Buell was the seventy-seventh person baptized in old Trinity by the Reverend Doctor Hawks.

As will be noticed, some of these subscribers did not belong to Trinity Parish, but wished to assist the new and struggling church.

It was a struggle indeed, and many disappointments delayed the accomplishment of the cherished project. Just as the subscription list was completed a financial depression was felt in all business circles, and many of the subscribers were obliged to withdraw their names. The site on the southeast corner of Mohawk and Washington streets was secured, however, for \$4,750; plans were drawn and the foundation was begun.

The lease of the Universalist church expired in May, 1840, and a communication from the president of the Board of Trustees informed the vestry of Trinity Church that the "Trustees of the First Church and Society of Universal Restorationists in the Town of Buffalo," were willing to extend the lease to May 1st, 1841, for the sum of \$400. It was probably, therefore, in the spring of 1841 that the church obtained temporary quarters in the rooms of the Young Men's Association, on the second floor of a building on the north side of South Division Street, between Main and Washington streets; and it was from this building that the church finally moved into its own place of worship.

Mr. Hawks was very energetic in urging the completion of the church building, the work of which was carried on intermittently. He frequently sacrificed his limited salary to hasten it, and eked out his living by writing books for publication, particularly Sunday school books, which he prepared with great ease. The music of the church at this time was rendered by Miss Louise Clark, soprano, Miss Jane Fitch, alto, Mr. Frank Pease,

tenor, and Mr. Rushmore Poole, with Miss Huber's accompaniment.

The new church edifice was finally completed, although, on account of restricted means, the original design was given up, and a simpler one substituted. We find, in an unpublished article by Mr. Deshler Welch, that Messrs. James J. Culbertson and James D. Berry were the contractors, and that it was estimated that the building with the intended tower would cost \$20,000. The structure as finally erected was classical in design, without tower or spire. The front entrance was never properly finished, and should have had a Doric portico, the foundations for the columns having been prepared and left unused. The interior had no chancel, the back wall being painted to represent a draped window outside of which clambered the semblance of creeping vines. The pulpit was of the usual high style. When the organ—the source of so much excitement and pleasant anticipation—was placed in the gallery, the joy of the congregation was unbounded. The noble instrument had been ordered by Mr. Poole according to instructions, and was shipped from New York via the New York & Buffalo Lake Boat Line, November 9th, 1842. It was made by Firth & Hall, of New York, under the personal supervision of their foreman, Mr. Robjohn, who with an assistant came from New York to put it in place. It was the first organ, made by this firm, to be sent west of Albany. In Mr. Welch's article the organ case is described as ten feet wide, six feet nine inches deep, and fourteen and a half feet high. It contained five hundred and twenty-five pipes, and was in all respects a most creditable piece of work.

The congregation moved into the new building the latter part of December, 1842; and in January, 1843, Mr. Poole reported the organ as ready for use. Mr. Robert Hollister was added to the music committee; Mr. William R. Coppock was engaged as organist; and an appropriation of twenty-five dollars was made for vocal music for the coming Easter, and a like amount was set aside for the purchase of music books and the services of a "blower boy." Miss Clark, afterwards Mrs. Ambrose S. Sterling, still sang soprano, and the tenor was Ebenezer B. Pewtress, who had an exquisite voice, and had already been a member of the choir for some months. Thus early in its history Trinity was noted for its good music.

The church was formally consecrated by Bishop De Lancey, January 19th, 1843. The original sentence of consecration reads as follows:

Whereas the Rector, Church Wardens, and Vestrymen of Trinity Church, in the City of Buffalo, County of Erie, State of New York, and Diocese of Western New York, have, by an instrument this day presented to me, appropriated and given a house of worship erected by them in said City of Buffalo to the worship and service of Almighty God according to the ministry, doctrines, liturgy, rites, and usages of the Protestant Episcopal Church in the United States of America; have placed the same under my spiritual jurisdiction and that of my successors in office; and have requested me to consecrate it by the name of Trinity Church:

Now, therefore, be it known that I, William Heathcote DeLancey, Bishop of the Diocese of Western New York, having taken the said house of worship under my spiritual jurisdiction, and that of my successors in office, did, on this nineteenth day of January, in the year of our Lord one thousand eight hundred and forty-three, under the protection of Almighty God and in the presence of divers of the clergy and of a public congregation there assembled, consecrate the same to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, by the name of Trinity Church.

And I do by these presents declare the said Trinity Church to be consecrated accordingly, and thereby separated thenceforth from all unhallowed, worldly, and common uses, and set apart and dedicated to the service of Almighty God, for reading and preaching His Holy Word, for celebrating His Holy Sacraments, for offering to His glorious Majesty the sacrifices of prayer, thanksgiving, and praise, for blessing the people in His name, and for the performance of all other holy offices according to the terms of His Covenant of grace and mercy in His Son, our Lord and Saviour, Jesus Christ, and according to the ministry, doctrines, liturgy, and usages of the Protestant Episcopal Church in the United States of America.

In Testimony Whereof, I have hereunto affixed my hand and seal, in the City of Buffalo, the day and year above written, and the fourth year of my consecration.

Signed,

WILLIAM HEATHCOTE DE LANCEY,
Bishop of the Diocese of Western New York.

[SEAL]

Although Trinity Parish was now finally settled in a home of its own, its financial hardships were not all over, and the Ladies' Aid Society determined to raise the money for the first payment on the organ by holding a fair. This society was accustomed to meet periodically at the houses of the different members to do plain and fancy sewing. Early on the day of meeting, a clothes-basket would arrive, filled with aprons and other articles already cut out and ready for sewing. Among the ladies prominent in the society were Mrs. Thomas Perkins, Mrs. Cyrenius C. Bristol, Mrs. Gibson T. Williams, Mrs. Rushmore Poole, Mrs. Robert Hollister, Mrs. Cyrus Athearn, Mrs. Charles Winne, Mrs. Hawks, Mrs. Ambrose S. Sterling, Miss Mary Radcliffe (afterwards Mrs. William Laverack), Miss Howard (afterwards Mrs. John M. Hutchinson), and Miss Irish (afterwards Mrs. James

McCredie, junior). Mrs. Hollister and Mrs. Winne were experts in practical and fine needlework, and Mrs. Athearn did all the fancy work and embroidery for the fair. While the society worked, and the delicate and beautiful white satin handkerchief cases were fashioned (several of which are still in existence), Mrs. Hawks read to the ladies, and helped to while the hours away.

The fair was held in the autumn of 1843 in the old United States Bank building, at the northeast corner of Main and South Division streets, and netted the sum of nine hundred dollars, which was used for the first payment on the organ. At the fair was exhibited a model of the church building as originally designed, the work of Mr. Frank Pease.

At Easter, 1843, Mr. Coppock was reëngaged as organist, and an appropriation of one hundred dollars was made for vocal music for the year. Mr. Hawks kept up his reputation as a scholar of distinguished ability, and his first sermon was remembered with so much pleasure that he was requested to repeat it. Another sermon spoken of as being particularly able was on the subject of the last days and death of Moses. Mr. and Mrs. Hawks lived on Mohawk Street, and also boarded for a time on Eagle Street, and frequently dispensed informal and charming hospitality.

As an illustration of the early date of this history, it may perhaps be permitted to give an anecdote of the time. Mrs. Hawks said to a friend and neighbor, one of the early aristocrats of Buffalo, "Do you think I might venture to wear a white rose on my bonnet?" "Of course, my dear, put it on; you are young and pretty, and it is the time for roses." After the rose appeared in

.

church Mrs. Hawks received several anonymous notes, of which history does not give the purport. But we can imagine it might have been in the words of a modern novelist: "We stick by the ways of the Discipline and the ways of our fathers in Israel. No newfangled notions down here. Your wife 'd better take them flowers out of her bunnit afore next Sunday."

As is generally known, Mr. Hawks subsequently became bishop of Missouri, and his congregation sustained a great loss when he left Trinity Church. He thus expressed his own sorrow at leaving, in a letter to the wardens and vestrymen, dated October 28th, 1843:

GENTLEMEN:

Herewith I present to you my resignation of the rectorship of Trinity Church,—said resignation to take effect on the first day of December.

God knows with what sorrow, after mature deliberation, I do this—nor could it be done but from constraining thoughts of duty. I have been too intimately associated with your parish from its commencement, not to feel more than ordinary pain and anxiety as I take this step. But another field of labor presents itself before me, and the call to that field is for many reasons almost imperious with me. I consider that I have no right to turn aside from it.

At such a moment the recollection of past struggles and past kindnesses swell upon my heart, and I can say nothing. I ask your prayers wherever I may be (for no man knows what trials may be before me), and in return I shall never cease to pray that God's blessing may be upon your parish and upon each of you individually. May God's grace rest upon you all, through Jesus Christ, our Lord.

Yours in all Truth,

C. S. HAWKS.

With the resignation of Mr. Hawks, we reach the close of the first epoch in the history of Trinity Church. It is interesting to follow it step by step through its or-

ganization, early struggles, and final success in establishing a permanent home for itself. The personality of its congregation furnishes no less interesting reminiscences; but as that period has passed away almost into oblivion, leaving shadows of bygone regret in the minds of those who still remember, so, too, it saddens us to realize that of the well-known names and prominent supporters of old Trinity only a few are remaining today. It is with heartfelt and sympathetic pleasure that the above recollections and account of early Trinity Parish have been put into form by the granddaughter of two of the most earnest workers in the old church.





William Heathcote De Lancey

Bishop De Lancey

FIFTY-NINE years ago Western New York gave to the Episcopal Church in the United States the first example of a new see erected from an older one. The first bishop of the new diocese was William Heathcote De Lancey, D.D., LL.D., D. C. L. (Oxon.), the descendant of an ancient Huguenot family, who was born at Mamaroneck, Westchester County, October 8th, 1797.

He was graduated at Yale College in 1817, and, after studying theology with Bishop Hobart, became in 1822 the personal assistant of the venerable Bishop White, of Philadelphia, in the three churches—Saint Peter's, Saint James's, and Christ Church—of which that prelate was the rector. In the succeeding year he was elected one of the regular assistant ministers of those churches.

Upon the reorganization of the University of Pennsylvania in 1828, he was chosen provost of that institution, and thereupon resigned his pastoral charge. He remained provost for five years, and then resumed the office of assistant minister of Saint Peter's Church, Philadelphia. He traveled in Europe in 1835, and on his return, after the death of Bishop White, succeeded to the rectorship of Saint Peter's.

In 1838 the diocese of New York, comprising the whole state, was divided, the eastern portion retaining the old name; and at the primary convention of the new diocese, held in Geneva, Doctor De Lancey was chosen its first bishop.

He was consecrated May 9th, 1839, at Saint Peter's Church, Auburn, and then removed to Geneva, the seat of the diocesan college, now called Hobart College. To his efficient efforts it was chiefly indebted for its support.

He very soon instituted a system of diocesan missions by which a corps of laborers, unusually large in proportion to the wealth and population of the diocese, were sustained without incurring debt.

In 1840, by his recommendation, a fund for the relief of infirm and aged clergy of the diocese was established, which, besides accomplishing its object, became a permanent fund of about ten thousand dollars.

In 1852 Bishop De Lancey, with the bishop of Michigan, visited England as a delegation from the bishops of the Protestant Episcopal Church in the United States to the venerable "Society for the Propagation of the Gospel in Foreign Parts." The delegation was received everywhere with the highest consideration and respect. During this visit, on the twenty-third of June, he received, together with his coadjutor, Bishop McCoskry, and the late Bishop Wainwright, then a presbyter, the honorary degree of Doctor of Civil Law from the University of Oxford.

Bishop De Lancey continued in the active administration of his diocese until the spring of 1864, when he was obliged to yield to the encroachments of a mortal disease. At the annual convention of his diocese, August 17th, the last one over which he was ever to preside, he asked for the election of an assistant bishop who should also be his successor. The request was complied with, and the Reverend Arthur Cleveland Coxe, D. D., was duly chosen for the office. The consecration of Bishop

Coxe in Trinity Church, Geneva, on the fourth of January, 1865, was the last public official act of Bishop De Lancey. He died in the peace of God on the fifth day of the ensuing April.

During the twenty-five years of his episcopate he ordained one hundred and forty-five deacons and one hundred and sixty priests, consecrated one hundred church edifices, and admitted to the communion of the church by the rite of confirmation twenty thousand and forty-eight persons.

We append to this bare outline of the life of our first bishop a few paragraphs from tributes of respect written at the time of his death, which speak of the character and tell of the esteem felt by all who knew "the great De Lancey," as Bishop Doane calls him in the recent commemorative sermon of our late beloved Bishop Coxe.

From the tribute paid by the clergy of his diocese we quote the following:

In Bishop De Lancey we have beheld a most symmetrical and harmonious character, gifts of a high order, good learning, soundness of faith, purity of life, earnestness of purpose, ardent affections, an unbending will always set to do the right whether men applauded or censured, a conscience active to every call of duty, whether personal or official; extraordinary devotion to the interests of his diocese; a tender regard for his clergy, and an earnest desire in every way to promote both their usefulness and their happiness.

Nor can we fail to remember, with devout gratitude to the Giver of every good and perfect gift, his thorough knowledge and sound judgment in matters of business; his extraordinary administrative capacity, evinced in the creation and management of the various trusts and charities of his diocese, especially in the missionary system of the same, originated in the beginning of his episcopate and carried on to the present time, with singular energy and success, and with a punctuality and thoroughness in its operations

which have elicited approval and admiration far beyond our limits — a system which has always been quickened by the glow of Bishop De Lancey's own life and love.

We desire also to bear in grateful remembrance his strenuous efforts to advance the interests of Learning as the handmaid of Religion. Having presided with distinguished ability over one of the oldest universities while still a young man, he early acquired a strong sympathy with the cause of liberal education. Hobart College has been largely indebted to his generous benefactions, wise counsel, watchful care, and active efforts to secure its stability and prosperity, while the Diocesan Training School, which owes its existence to him, must stand forever as a monument of his enlightened devotion to the noble work of qualifying men by faithful instruction in sound doctrine, for the office of the holy ministry.

But Bishop De Lancey's labors and solitudes have not been confined to his own diocese. On the contrary, he has ever taken a deep and active interest in the general institutions and affairs of our branch of the Catholic Church, and in the highest council thereof his absence will be painfully felt. His long experience, practical wisdom, thorough knowledge both of the principles and forms of ecclesiastical legislation, his fearless advocacy of the measures which his judgment approved, and the force of reason as well as weight of character and personal influence which he could bring to their support, gave a high value to his conclusions, and rendered him one of the leading members of the House of Bishops.

Nor would our tribute be even tolerably complete should we fail to make grateful mention of those deeds and qualities which have endeared him to so many of his countrymen; that readiness to sacrifice himself and his convenience and comfort to the needs of others; that dignity and courtesy which were the charm of his social intercourse; and that thoughtful consideration of all sorts and conditions of men which made him universally respected and beloved, and enabled him to present a beautiful example of what is most desirable in an American bishop.

At the semicentennial commemoration of the founding of the diocese of Western New York, the Reverend Charles W. Hayes, D. D., spoke of Bishop De Lancey as the pupil of both Bishop White and Bishop Hobart, with

the prudence and gentle firmness of the one, and the energy and fearlessness of the other. He said that Bishop De Lancey's first great work was to build up the system of diocesan missions inaugurated in 1796, the only means of supporting missionary work within its own borders that Western New York has ever known. Doctor Hayes also says:

How deeply the Bishop felt the importance of this work, how carefully all its details were studied by him, how the conditions, wants, prospects, and trials of each mission and missionary were always borne upon his mind and heart, none of you who knew him personally can forget. How he would labor to build up the church in this or that feeble or almost desert place, not only by visits and correspondence, but by large contributions from his own small means!

Owing to Bishop De Lancey's wise and loving guidance, and to the unity prevailing in the diocese, Western New York, with its system and order, was known throughout the church as "the model diocese."

There are few left in Trinity Church today who knew and loved Bishop De Lancey, but we find among the records the following resolutions, offered by the rector and vestry of Trinity Church of thirty-two years ago:

TRINITY CHURCH, Buffalo. At a special meeting of the vestry of Trinity Church in the city of Buffalo, convened on the sixth day of April, A. D. 1865, by reason of the death of our beloved and venerated Father in God, the Right Reverend William Heathcote De Lancey, D.D., LL.D., D. C. L., the following resolutions, offered by Mr. Henry W. Rogers, were unanimously adopted.

"Resolved: That in the death of our deeply lamented diocesan we mourn the loss of a pure and devoted Christian bishop, who has exemplified the highest qualities of the Christian character, in doctrine showing uncorruptness, gravity, sincerity, sound speech,

that could not be condemned ; a pattern of good works, looking for that blessed hope, the glorious appearing of the great God and our Saviour, Jesus Christ.

“Resolved : That we shall ever hold in the most grateful and respectful remembrance his truly Christian and apostolic character, and eminent services. Wise and judicious in his administration, firm and consistent in his advocacy of the principles of the church, and unwearied in his exertions to promote its best interests, his labors have been blessed in a united and harmonious diocese, and in the steady advancement of the great interests of our holy religion.

“Resolved : That in further testimony of our high respect for the memory of our late Bishop, this vestry do appoint delegates from this parish to attend his funeral.”

Whereupon the following named gentlemen were duly appointed ; viz.: the Reverend Doctor Ingersoll (the rector), Henry W. Rogers, Robert Hollister, James M. Smith, James McCredie, William Laverack, Benjamin F. Smith, Thomas G. Perkins, Frank W. Fiske, William B. Peck, and Calvin N. Otis.

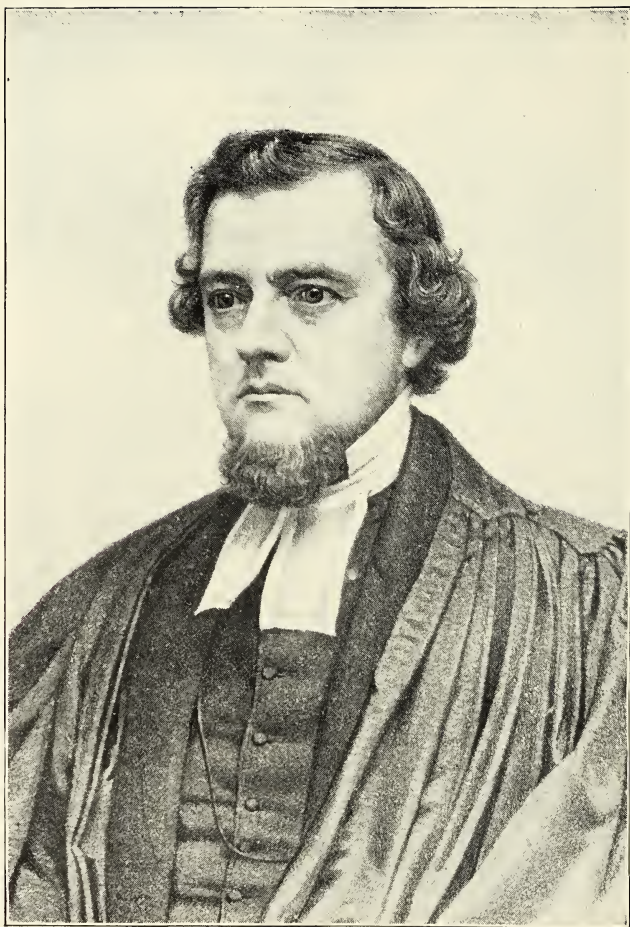
It was also further

“Resolved : That Trinity Church be draped in mourning, and that the respectful and affectionate condolence of the vestry be tendered to the afflicted family of the deceased, and a certified copy of these resolutions be sent to them, and that the same be published in *The Gospel Messenger*.

EDWARD INGERSOLL, Rector.

JAMES MCCREDIE, Clerk pro tem.





Edward Ingersoll

1844

Reverend Edward Ingersoll

1844-1874

OUR first rector, the Reverend Doctor Hawks, was worthily succeeded by the Reverend Edward Ingersoll, D. D. Descended from a family which had been famous in the social and political history of Connecticut for two hundred years, and which has proved its eminence up to the present day, his gifts of diction and his eloquence in the pulpit were a natural inheritance. He was born in New Haven, Connecticut, November 26th, 1810; was graduated from Yale in 1831; was married in New Haven in 1836 to Catherine Frances Seymour, daughter of an old Southern family.

Perhaps here it may be proper to notice the coincidence that of the four rectors of Trinity up to the present date, the wife of each has been a Southern woman. Doctor Hawks himself was a North Carolinian by birth and descent. The other three were men of Northern birth, and all were heart and soul on the side of the Union at the time of the Civil War. In Bishop Hawks's case this was quite a perilous position. Doctor Van Bokkelen was obliged to break up his school in Maryland at that time and leave the state on account of his Northern sympathies.

Most of Doctor Ingersoll's immediate family, and several nephews, were distinguished men. One nephew was governor of Connecticut, and afterward at the head

of its bar. His sister, who was called the most beautiful woman in America, married the ambassador from France in the days of Napoleon Bonaparte. His eldest brother, Ralph, was senator from Connecticut, and subsequently minister to Russia. One of his ancestors was royal judge of the High Court of Admiralty before the Revolution. His brother Charles was judge of the United States district court. (This genealogical record is given for the pleasure of his old friends, as well as his many descendants who are still residents of Buffalo.)

Doctor Ingersoll's first parish was at Meriden, Connecticut. Thence he went to Westport, Connecticut; then to Troy, New York; later taking charge of Saint Michael's Parish, Geneseo, New York. It was during his rectorate at this latter parish, that, the Reverend Doctor Hawks having been elected to the bishopric of Missouri, the vestry of Trinity unanimously elected Doctor Ingersoll as his successor. Bishop De Lancey addressed James M. Smith, then clerk of the vestry, on this subject as follows:

The painful intelligence of the vacancy in your parish, occasioned by the removal of Mr. Hawks, I receive with deep regret.

The choice of a successor could not have fallen on an individual more acceptable to myself than Mr. Ingersoll, whose qualifications for the position are of the highest order.

Doctor Ingersoll accepted this call, subject to an interval of three months, when the Reverend David M. Fackler, of Philadelphia, officiated; and, as the dates of our heading show, our city and our parish were blessed by his presence and ministrations for more than thirty years.

Doctor Ingersoll's reading of the ritual was unsurpassed in fervor and beauty of expression, and many are the tributes we have read which bear witness to his power thus to move the hearts of men.

To quote from "Recollections of Buffalo":

Doctor Ingersoll was a man of high intellectual attainments, purity and guilelessness of character, whose heart was filled with charity and benevolence. He was dearly beloved and venerated by those who sat under his teachings. I have heard him read the baptismal service and the ritual for the dead when he seemed like one inspired, his beautiful dark eyes glistening with angelic beauty, and his utterances thrilling the hearts of those who listened to him.

From another source we quote the following paragraphs:

He was a man whose long service and self-sacrifice in behalf of the church have won for him a name such as it has been the fortune of but few clergymen to achieve.

Wherever Doctor Ingersoll went, blessings went with him. His work was enthusiastic; his heart and soul were in it, and no labor was too severe if only the desired results could be attained. Socially, his deep learning and courteous manners made him a universal favorite. His loss, in all the circles in which he moved, will be irreparable.

He was an advanced churchman for his day, not only in the reverence of his voice and manner in reading the service, but in the observance of certain forms with which he marked passages in the creed and litany. His reading was an inspiration to all who heard it. The holy days were observed with exactness and solemnity. On Ascension Day he was wont to place slips in the pews, reminding his people of the duty of a proper observance of the day and the benefit to be derived therefrom. It

seems quite appropriate to quote here a few suggestions on this subject from Bishop Coxe's "Thoughts on the Service."

This day concludes the glorious circuit through which the Sun of Righteousness has run His course. He who was God from the beginning was with Him in His divine nature even while He walked on earth and descended into Hades ; but now His human nature is exalted to the right hand of the Father, and we see our own nature in Him, advanced to the glory which is the common destiny of the redeemed ; for He "is not ashamed to call us brethren," and we are "made to sit with Him in heavenly places." Already, the church, like the lark, seems to take the wings of the morning, and to sing at the very gate of heaven her exulting hope "that where He is, thither we shall also ascend, and reign with Him in glory." There is nothing which can enter the mind of man so entirely beyond all that man imagines by his own powers, and so ennobling to his nature, as the truth which this day celebrates. Poor sinners that we are,—poor dying worms, can it be that we are heirs of immortal glory, and that the way into the heaven of heavens stands wide open, so that, in body and soul, we may follow the Son of God, and be welcomed by Him as brethren and partakers of His throne?

To the Sunday school children Doctor Ingersoll's visits were a joy and delight, each class with their teacher rising to greet him as he made his rounds among them. The favored one on whom his hand chanced to rest, while he was speaking to them, felt its slight pressure as a benediction for the rest of the day. On Easter Day he would enter the Sunday school saying, "Christ has risen," with such enthusiasm and rejoicing, that it had the effect of the native Russian greeting, so joyous and universal in that country.

His sermons were strong on all doctrinal points, and finished and classical in diction. Add to this a commanding and singularly handsome presence, and it will

not seem strange that for years he was one of the most striking figures in our Buffalo pulpits.

Mr. James M. Smith, who, as we have seen, was clerk of the vestry at the time of Doctor Ingersoll's call to the rectorship, remained his lifelong and devoted friend, sustaining and comforting the beloved rector under his many trials, and on all occasions upholding his example with zeal and devotion. He perpetuated this love and veneration by contributing generously to the fund for the erection of the memorial window in the chancel of the new Trinity, and to the building of the Church of the Good Shepherd, both of which are memorials to Doctor Ingersoll. The monument in Forest Lawn is also a tribute from personal friends, many of whom were not members of Trinity Church. Mrs. James M. Smith was a most lovely and attractive woman, with a heart which always responded to the calls of friendship and charity. The beautiful window and statuary which have been placed in the memorial chapel in her memory but give expression to the record of her whole life.

Mr. S. V. R. Watson was conspicuous in the history of Buffalo for his public spirit and energy in planning various valuable institutions for the future benefit of the city. In fact, his ideas seemed, in some respects, ahead of his time, and perhaps even he builded better than he knew when he pushed the interests of the public library and laid the numerous street railroads which connected the almost unimproved property with that closely settled.

The existence of Trinity Church from 1837 to 1897 keeps pace with the Victorian era, which we are now celebrating. In church architecture, as well as in our social life, the progress of taste is made strikingly mani-

fest; and the fundamental principles of decorative art which sixty years ago were forgotten, or at least rarely practiced, are now universally observed. People are in a wider sense than ever before "the heirs of all the ages," and the glories of the past and the stately elegance of Queen Anne's and Queen Elizabeth's times are now appropriately used in modern buildings and decorations. In 1837 these principles were regarded with indifference by our grandfathers; and we will therefore forgive the architects and builders of our first edifice for its singular design. In its attempt to follow a classical model, the oblong hall was spoken of as very "chaste and beautiful." It had one valuable peculiarity in which modern churches often fail—its acoustic properties were perfect. We who recall the slippery haircloth seats and narrow pews, the simple chancel with its great guardian pillars, the mottoes on the wall, the faded upholstery, with the plain organ gallery at the end of the nave, may well wonder at the popularity of the building, and the love its people bore it. But there were times when even the plain interior was a bower of beauty. At Christmas the wreaths were twined by the women of the church, and young men and maidens met in the basement for work, as well as social enjoyment. It was often hung with heavy wreaths looped from corner to corner, and the windows were festooned as with evergreen hangings, the natural pine trees filling in spaces which made the church for the time a veritable cathedral of Nature's own designing. At Easter, the altar was a bank of flowers; large balls of brilliant colors hung from the chandeliers, and each window was a miniature conservatory of growing plants.

In the dense crowd which filled the church on the great festivals were beautiful women and brave men, whose faces, alas! are seen no more, but whose memory still lingers with us. There were more men as regular attendants in those days than now, and the responses came full and deep from pews which now are silent. To repeat the list of names would be almost to rewrite the early directory of Buffalo, but we venture to attempt a list of the early pew holders.

Pew Holders—April, 1847

Charles R. Gold,
Curtiss L. Brace,
Henry W. Rogers and James M.
Smith,
Aaron D. Patchin,
Sheldon Thompson,
James B. Dubois,
Hiram P. Thayer,
Orrin B. Titus and Judson Har-
mon,
Elisha A. Maynard,
William Williams,
John Shepard,
Gibson T. Williams and George
L. Newman,
John Dodge,
Woolsey W. Radcliff,
William A. Sutton,
Charles H. S. Williams,
Captain William Dickson,
Cyrus P. Lee,
William R. Vickory,
Thomas Kilderhouse,
John L. Talcott,
David S. Battey,

James Radcliff,
William L. G. Smith,
Robert Hollister,
Rufus C. Palmer,
F. W. Newbould,
Henry M. Kinne,
Elam R. Jewett,
Jacob S. Miller,
Ambrose S. Sterling,
Nehemiah Case,
Cyrenius C. Bristol,
James C. Evans,
William Woodruff,
John Cook,
Eli Cook,
Frederick Shadrake,
Doctor Walter Cary,
George W. Langdon,
Harry Thompson,
Mrs. Benjamin Hersee,
George W. Houghton,
Pardon C. Sherman,
John Drake,
Mrs. Mark Sibley,
Benjamin S. Bidwell,

John Bull,	Edward H. Dutton,
James McCredie,	John Fleeheart,
Lucas Messtler,	Henry Daw,
Henry Daw and James DeLong,	William B. and Charles
Peter L. Parsons,	E. Peck,
Samuel Stearns,	Henry Kip,
Fayette Rumsey,	William Laverack,
Manley Colton,	William H. Eckley,
J. Carew,	John Griffith,
B. A. Mumford,	Alonzo W. Johnson,
Samuel F. Gelston,	Robert McPherson,
Dyre Tillinghast,	Misses Kimberly,
John M. Hutchinson,	Cyrus Athearn,
David Burt,	William O. Brown,
James DeLong,	Absalom Bull,
Asa T. Wood,	Samuel K. Worthington,
Samuel Purdy,	S. V. R. Watson.

During the last forty years [says one of the newspapers of long ago], the pew list of this venerable church has borne the names of many of Buffalo's oldest, most honored, and socially distinguished citizens. Within its walls, too, have worshiped those whom the nation delighted to honor. One bright Sunday morning in 1846, that "old man eloquent," ex-president John Quincy Adams, sat among the worshippers, the guest of Mr. Henry W. Rogers.

Charitable work, though very differently managed from that of the present time, was faithfully performed by the women of the parish. They went basket in hand from room to room in the old tenement houses on Seneca Street, and over the canal bridge, trying to help and comfort those less favored than they. Duty was a word as well understood in those days as the present, and was perhaps fulfilled with more personal sacrifice.

One small incident occurs to the writer which although of no importance in itself, seems worthy of record because it has lived through all these many years—a pleasant

memory of a beautiful and gracious woman, Mrs. Emily Evstaphie. Asking her one day if she would contribute to some charity, she immediately replied, "Why, certainly; I have been wondering what I should do with this bill I have tucked away in my purse"; and the generous, kindly manner of the giving made an impression quite beyond the value of the gift.

"And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left,
Deposited upon the silent shore
Of memory, images and precious thoughts
That shall not die and cannot be destroyed."

The example of such a mother, as has been the case with many others in this old church of ours, has left its mark upon their descendants, causing them to love the church and to willingly share in its work.

Mrs. William Laverack also was one of the old-time givers and workers. She collected most of the fund for the Ingersoll memorial window. Notably in this connection, though of later date, we would add the names of Mrs. Thomas F. Rochester, Mrs. Peter A. Porter, Miss Sabina Morris, and Mrs. James McCredie. These, and many, many more, have found that

"Amid all life's quests
There seems but worthy one—to do men good."

During the war times the women of Trinity, as well as those of all the churches in Buffalo, were enthusiastically working for the armies of the North. Mrs. Horatio Seymour, of Saint Paul's Church, a most conscientious and capable woman, fearless and determined in a right

cause, was president of the Soldiers' Aid Society. Miss Maria M. Love was also an active member in this society, and thus began in her youthful days the philanthropic work in which she is still so eminent and capable.

Among some unpublished reminiscences of that time is that of an amateur performance of "The Mistletoe Bough," given at the opera house for this cause. Many of the actors are still prominent in our social life. Mrs. Samuel M. Welch appeared as one of the young maids dusting in the attic, where, to her horror, she discovers the skeleton in the "old oak chest." (It had been furnished from the study of Doctor Walter Cary.) Mrs. Fanny L. Dole (mother of Mrs. Charles De Laney), a sweet singer of that day, gave the music and story between the acts, and Miss Elizabeth Love (the bride) appeared in the last scene, ascending to heaven, borne up by a group of admiring angels. It has ever since been a relief to the children who witnessed the play to know that it wasn't *her* skeleton that was found in the "old oak chest."

To go a little further back chronologically, the institution of Doctor Ingersoll was an important era in the history of Trinity. The church had become very popular, and the seating capacity was already too small. So, at the annual sale and renting of pews, certain square pews accomodating eight or ten people in separate sittings were sold for the occupancy of families. One of these had been rented to a party of bachelors, who were thus sold out, and had to accept the hospitality of friends, which was not an agreeable arrangement. The party of young gentlemen was composed of Thomas C. Welch, Doctor John S. Trowbridge, Doctor Sylvester F. Mixer,

Ai Rollins, Edmund P. Pickering, James L. Butler, Charles Pickering, Otis P. Sheldon, and Samuel M. Welch.

Soon after Easter they met at a convivial supper in a popular restaurant called the Pantheon. One topic of discussion was, "What shall we do for sittings in Trinity?" Finally, the suggestion was offered that then and there they should organize a new parish. The idea was certainly a novel one to proceed from a set of gay young men, not one of whom had then been confirmed. But it showed a more serious interest in church matters than most young men exhibit nowadays. This was the beginning of Saint John's, the grandchild of Saint Paul's.

The music has always been a prominent feature in Trinity Church. Mrs. Barton Hill, soprano, was a very accomplished musician. Her singing was most inspiring and sympathetic. She moved the feelings of a congregation or of a secular audience as few singers can. At a patriotic meeting, during the Civil War, she led in the national hymn, the whole audience joining in the chorus of "The Star Spangled Banner." It was an occasion never to be forgotten by those who were present. Some of the musicians whose names were long associated with the choir are Mrs. Anderson, Miss Eliza Maltby, Mr. Frank Pease, and Mr. Booker. Mrs. Rushmore Poole, Mrs. Ambrose S. Sterling, Mrs. Ida Lee Mayhew, Mrs. Sears, Mrs. Hoffman, Miss Charlotte Hedge, Mr. William Eckley, Mr. Barton, Mr. Everett Baker, and Mr. Laurence were succeeding organists, and, later, John R. Blodgett, Robert Denton, and William Kaffenberger. Other soloists were Miss Sweet, James M. Kimberly, the Misses Evstaphieve, Mr. Jesse Ketchum, Miss Christine Dossert, and Mr. Charles Hager. The latter thus early commenced his

work with the choir, and at this date (March, 1897) we are pleased to state that he is still in charge of the choristers. Five years ago he reached the twenty-fifth anniversary of his connection with the choir, and received cordial testimonials from the congregation.

The year 1852 was a sad one for the dear rector. His lovely eldest daughter was failing in health, and eventually died of consumption. He was obliged to request leave of absence for several months, in order to give his child "those temporal comforts, and above all those spiritual consolations which a person in her sad condition so greatly needs." Proper arrangements were made by the vestry for conducting the services in Doctor Ingersoll's absence, and he went on his fruitless journey. His wife's health gradually failed, and although she survived this trial for several years, she was always an invalid and a source of loving care and anxiety to her husband. In 1861 it became necessary that Doctor Ingersoll should take his wife to Minnesota, hoping by change of climate to arrest the disease from which she was suffering. Thus again, he was obliged to leave his young family in charge of others, his pulpit to an assistant, and his beautiful young daughter Susette without the mother's care. This young lady afterwards married Mr. Robert Hayes, and died early in life.

It was during this absence of Doctor Ingersoll that the Reverend Doctor Starkey had charge of the parish. He was a clergyman of rare gifts and much beloved.

Mrs. Ingersoll was not benefited by the change, and her death occurred in 1866. The vestry passed tender resolutions of regret and sympathy, and requested Doctor Ingersoll to give up his parochial duties for a time,

hoping it might restore his health and peace of mind. The women of the church erected a tablet to Mrs. Ingersoll's memory, which was placed in the chancel.

The Doctor bore all these afflictions uncomplainingly, and returned to his accustomed duties and occupations, knowing that "the heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." The expression "the patient Ingersoll," as used by one of the standing committee of the diocese in speaking of him, reveals the world of sad experiences through which he had passed.

At various times in the history of the church, beginning as early as 1852, schemes for selling the old building and moving further uptown had been proposed, once resulting in quite a large subscription for the purpose, and again in really purchasing a lot on Delaware Avenue, at the corner of Park Place. But the locality not meeting favor with a large number of the subscribers, it was eventually abandoned. The question of consolidation with Christ Church had also been taken up; and although both vestries seemed favorable to the project, objections seemed constantly to arise, until our vestry became discouraged and gave up the hope of ever getting the congregation out of the old locality. These few words cover the experiences of several years, but the details would not be interesting reading. Doctor Ingersoll, also, grieved and disappointed by the failure of the project which seemed to promise prosperity and unity for the church, with much sorrow resigned his rectorship. He had refused the position of one of the assistant ministers of Trinity Church, New York: he had been elected to all the offices in the diocese which he was

willing to accept, and had uniformly filled them with honor to himself and his people, but his singularly unambitious nature seemed to resist the idea of change, even in promotion.

His letter of resignation was as follows:

I hereby resign the rectorship of Trinity Church, Buffalo, this resignation to take place on the first day of March, 1874, the thirtieth anniversary of my incumbency of this parish.

It is exceedingly painful to sunder the bonds which have united us for so many years in such a sacred relationship, but I deem it best that a separation should take place. For many years my relations to Trinity Church were everything I could have wished them to be, marked as they were by kind attentions, Christian sympathy, and evidences of attachment too strong and numerous ever to be forgotten. And, indeed, I have reason to believe that towards me personally there still remain very strong feelings of attachment. But all this can never compensate for the loss of what I deem to be the vital interests of this parish.

The indifference evinced by a large and influential portion of the congregation on the matter of the erection of a new church edifice (a project which was entered upon with so much enthusiasm in the spring of 1871), the greatly diminished number of those who attend the public worship of the church, the neglect—and in some cases the absolute *refusal*—to pay the taxes and rents,—these, and other things which might be mentioned, are indications of apathy, which, if not arrested, must result in increasing languishment and decay, and, ultimately, in the extinction of the parish.

May the good Lord avert from it such a dreadful catastrophe ! May He direct you to the choice of a worthy successor to the rectorship—a man who can meet the difficulties and dangers which encompass our beloved parish with more wisdom and zeal and energy and endurance than your present rector can command.

Affectionately your pastor,

EDWARD INGERSOLL.

Trinity Church Rectory,
October 11th, A. D. 1873.

Doctor Ingersoll was ultimately induced to extend his services to Easter Monday. The vestry, in accepting their rector's resignation, passed the following resolutions:

Resolved: that in accepting the resignation of the Reverend Edward Ingersoll, D. D., as rector of this parish, we do so with feelings of pain and sorrow which no words of ours can adequately express, and which we are confident are shared by every member of this parish. For a period of thirty years he has been our pastor, teacher, and friend; he has broken to us the bread of life; he has preached to us with impressive earnestness and power the Gospel of the Everlasting Kingdom; he has rejoiced with us in all our joys, and sympathized with and consoled us in every sorrow and affliction; and in all the sacred and endearing relations of pastor and people he has been united to us by ties of ever increasing tenderness and strength. We shall never cease to feel the debt of gratitude and affection we have for him, and we invoke upon his future years the bountiful blessings of Heaven.

JAMES M. SMITH,
ROBERT HOLLISTER,
SAMUEL K. WORTHINGTON.

February 10th, 1874.

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Having for the sake of continuity continued the history of Doctor Ingersoll's pastorate up to the time of his resignation, it is necessary to retrace our steps and record some of the important events, as well as the names of individuals prominent in the affairs of the parish for many years.

In 1855, the committee from the vestry for procuring subscriptions for a new church was, Henry W. Rogers, Stephen V. R. Watson, John M. Hutchinson, Alexander A. Evstaphie, and George L. Newman.

In 1857, Mr. Rushmore Poole, having had the supervision of the choir for nineteen consecutive years, signified

his intention to withdraw. His duty had been for some years combined with those of treasurer and of clerk of the vestry. The vestry passed a resolution of thanks to him for his faithful administration during the whole period of the existence of the parish.

Other names connected with the parish, suggested from memory, are Doctor and Mrs. Charles Winne, Mr. and Mrs. Cyrus P. Lee, Mr. and Mrs. Samuel M. Welch, Mr. and Mrs. Thomas C. Welch, Doctor Austin Flint, Oscar F. Crary, Curtis L. Brace, Mrs. Jason Sexton, Mrs. Thomas Perkins, Mrs. E. V. Smith, General Bennet Riley and family, Charles Pickering, Mr. and Mrs. William Williams, Mr. and Mrs. Robert H. Maynard, Aaron D. Patchin, Mr. and Mrs. John Hollister, Mr. and Mrs. William Lovering, Hugh and John Allen, Judson Hanan, Robert A. Brown, Harry Thompson, John H. Vought, James C. Harrison, David P. Dobbins, Doctor John Hauenstein, Miss E. Clark, Edward B. Smith, General and Mrs. Berry, S. F. Sherman, Edward H. Dutton, S. Brush, L. D. Caldwell, Theodore and Julia McKnight, Henry C. Winslow, George Gorham, John Ganson, Moses Smith, T. P. Clarkson, James W. Brown, Jesse C. Dann, Charles Ensign, William B. Peck, Andrew G. C. Cochrane, Ammi W. Cutter, Robert H. Stevens, Joseph L. Fairchild, Charles G. Irish, Cornelius R. Ganson, Moses M. Richmond, Gibson T. Williams, William L. Dorsheimer, Henry L. Lansing, Bronson C. Rumsey, Sylvester F. Mixer, Charles R. Gold, Cyrus Clarke, George L. Clinton, Doctor Thomas F. Rochester, Isaac W. Brownell, Augustus C. Taylor, Albert Barnard, Sheldon Pease, Orson Phelps, Thomas Kasson, Chandler J. Wells, F. A. Newbould, Doctor Frederick S. Dellenbaugh,

Cyrenius C. Bristol, William A. Bird, junior, Townsend Davis, Frank W. Fiske, Edward B. Smith, Henry R. Watson, William E. Foster, Mrs. Elizabeth Porter, Miss Sabina Morris. The early records having been lost, probably in their removal from the old church, it is impossible to verify the list.

In 1860 the name of Rufus L. Howard appears in the list of the vestry. From that time till the year of his death, 1896, he has been a valued and constant friend and adviser of the rector and vestry, and was warden for many years. It is still a pleasant memory with the congregation to recall the handsome, erect figures of David P. Dobbins and Rufus L. Howard walking up the aisle to leave their offerings at the altar.

In 1863 the name of James McCredie, the lifelong friend and the generous benefactor of the new church, appears on the vestry. This date also marks the death of Henry Daw, warden since the time of the organization of the parish. Mr. Robert Hollister became his successor. His name and that of Mrs. Hollister are conspicuous in the church annals, as well as in society.

In 1864 occurred the death of the loved and honored Bishop De Lancey, the first bishop of Western New York. The resolutions of the vestry are included in the sketch of his life which has been given.

In 1867, Frederick Shadrake, the faithful servant and sexton of the parish, died, and a resolution of regret was passed by the vestry.

The year 1868 is marked in the church annals by the death of its former rector, Bishop Hawks. The action of the vestry was as follows, James M. Smith presenting the memorial:

Inasmuch as it has pleased Almighty God in His wise providence to remove from his earthly labors the Right Reverend Cicero Stephens Hawks, D. D., Bishop of Missouri, we, the rector, wardens, and vestrymen of Trinity Church, Buffalo, (of which he was the first rector,) assembled to take action suitable to this mournful occasion, and place upon record this memorial of our affection for our first rector, and of our grief at the death of a distinguished and faithful soldier and servant of the cross.

He came to this parish in the year 1837, but a few months after its organization, and for nearly seven years he labored with singular zeal and wisdom to establish it upon firm foundations, to enlarge its borders, and to build it up in strength and beauty.

As we look back to those years of his faithful, devout, and earnest labors among us, we feel how deeply this parish was indebted to him, under God, for its rapid growth, its uniform prosperity, for its present stability, and for the efficiency, harmony, and charity which have marked its history.

Called and divinely consecrated to the work of a bishop in the church, he illustrated in that new and wider field of labor the same noble gifts and graces which had made him the successful rector. Zealously devoting himself to the work of carrying to every part of his widely extended diocese the glad tidings of the gospel of Christ, he was indeed "an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity."

Amid many trials and discouragements he ever labored faithfully to do the work of an evangelist and make full proof of his ministry. He has left upon his diocese the impress of his life and character, and the good seed which he has sown will, we hope and pray, bear abundant fruit to the glory of God.

But it was not only in the duties of his holy office that we recall his worth and mourn his loss, but as a scholar of polished learning and varied attainments, as a Christian gentleman unsurpassed in the true graces and courtesies of life, as a bright example in all the sweet, delightful relations of social existence, as a citizen and a patriot whose loyalty to his country's cause and honor in the hour of her trial shone unsullied by the prejudices of birth and association. Of him can it be justly said, "All that a man and a Christian should be, that he was." His Master called him in the midst of his years, and he has gone to that rest and reward to which he looked forward with the eye of faith.

He will long be mourned by those to whom he ministered in spiritual things; his memory and character will be the precious heritage of his diocese; and his name and fame will live in the annals of the American Church.

J. McCREDIE,

Clerk of the Vestry.

May 12th, 1868.

This memorial was forwarded to the Reverend Montgomery Schuyler, then in charge of a parish in Saint Louis, and formerly rector of Saint John's Church, Buffalo. In his letter of acknowledgment he says:

I thank you, in behalf of the Standing Committee, for being thus remembered by the parish of Trinity Church in the day of our bereavement. I will transmit one of the memorials to Mrs. Hawks, and I have no doubt that it will be peculiarly grateful to her, coming from a flock of whom the Bishop so often spoke with loving tenderness.

Truly your friend,

M. SCHUYLER.

In 1871 Mr. Henry W. Rogers removed to Michigan, and severed his connection with the parish; and Mr. James M. Smith, a long-time vestryman, was made warden in his place. Mr. Rogers was a prominent lawyer and successful business man, and active in all the affairs of the church. He was much missed, both in society and in the parish. Mrs. Rogers's loss to the church and community was deeply felt. A lady of the old school, she was unpretentious and unassuming in character, and won all hearts by her sweetness and sympathy.

Many representatives from central New York emigrated here in the early days, forming an intelligent and high-toned circle, whose influence on Buffalo society is still apparent. Among these were Mrs. Mark Sibley, a

devout churchwoman and a most generous giver, and her daughter, Mrs. John Ganson, whose lifelong sorrow in the sudden death of her distinguished husband still has sympathizers in those who knew and admired him in the days so long ago; Doctor and Mrs. James P. White, whose elegant home was the center of a gracefully dispensed hospitality, and who were pronounced church people, Doctor White being also one of the leading practitioners in western New York; Mr. and Mrs. Lewis Jenkins, with their lovely family of daughters, of whom Mrs. Jason Sexton was one.

The golden wedding of Mr. and Mrs. Jenkins was celebrated in 1860, with a service of prayer and praise, conducted by the Reverend Doctor Ingersoll. The Right Reverend Bishop Coxe and the Reverend Doctor Shelton were also present. One verse of the poem written in their honor seemed to be verified in the closing days of their life together:

“Now resting on life’s steep ascent,
Its toilsome journey over,
They almost see the promised land
Across the flowing river ;
And standing by its swelling tide,
Thus, side by side, together,
How sweet to say, how sweet to know
It will be thus forever !”

Mrs. Jenkins died in April, 1873, and her husband followed her the next month. It was said of them: “Thus have passed away two pure and beautiful lives, which, though long withdrawn from the bustle and cares of worldly excitement and business, will be cherished in the

memory of a living circle of friends as among the few consistent examples of Christian character which reaped to the full the promised reward, 'With long life will I satisfy them, and show them my salvation.' The faith which as members of our holy church they professed in early life was their guide and solace during their long earthly pilgrimage, and their household was ever conducted in the simplicity and earnestness of the true followers of Jesus."

Mr. and Mrs. Charles D. Norton were also from Canandaigua; and, though not members of Trinity, were intimately associated with the names mentioned. John Ganson, Charles D. Norton, and George Gorham are names which have lent brilliance to the legal reputation of Buffalo. Mr. and Mrs. H. L. Lansing also belonged to this colony from central New York. Mr. Trumbull Cary, though not a resident of Buffalo, was so near a neighbor in Batavia, that, looking back to those early times when important people all knew each other, he seems almost like one of us. His son, Doctor Walter Cary, was always a conspicuous figure, and his family for many years filled two pews in old Trinity, and were active workers in church and Sunday school. Doctor and Mrs. Thomas F. Rochester, though of later date, came from Geneva and represented the conservative element so strong in these early residents. Mrs. Rochester, the daughter of Bishop De Lancey, brought to her new home the strong churchly principles in which she had been educated, remarkable literary culture, and the daily example of *duty first*, which never dies or is forgotten. Doctor Rochester was an extremely popular and beloved physician, and his death was deeply felt in the community.

The custom of presenting memorials was not so general in the early part of Doctor Ingersoll's rectorate as it became under the new régime; but we find a record that the first font, which is now with the altar furnishings at the Ingersoll Memorial Church, was purchased with the money earned by little girls who made and sold holders and other practical articles.

The ecclesiastical candlesticks which were first placed on the altar of old Trinity were brought as a gift from Europe by Miss Maria M. Love. Mrs. Cary and Miss Elizabeth Love at the same time presented an embroidered altar cloth and kneeling stool.

The importance of Mr. S. V. R. Watson's position in the community has been elsewhere alluded to. His interest in the progress of the city was also carried into the affairs of the church, in which he was for several years a vestryman. Since his death, Mrs. Watson has been most liberal in her contributions towards beautifying the new church. Two famous La Farge windows have been donated by her as memorials to members of her family. One belongs to the series of chancel windows, and one is placed in the memorial chapel. When the latter was exhibited at the French Exposition by the artist, he was offered a large price for it by the French government. But the first patron would not resign her claim, and it is now a lasting monument to his fame, in the church which some one has said will eventually be the Mecca to which all lovers of artistic work of that kind will journey for study and instruction. Other very beautiful windows in the same style are from Tiffany & Co., New York. Most of the windows were presented during the rectorate of Doctor Van Bokkelen.

The Ladies' Aid Society insured Doctor Ingersoll's life. The memory of the first two wardens, Henry Daw and Captain Samuel L. Russell, was perpetuated by the erection of tablets within the church, which have since been removed to the memorial chapel of new Trinity. That of Captain Russell was the gift of Bishop Hawks. Later, a tablet was erected to the memory of Jerry Radcliffe, which also has been removed to the new church. He was an unassuming and accomplished gentleman, who figured quite prominently in the early annals of the city, and who had several beautiful daughters, afterwards known as Mrs. Robert Hollister, Mrs. William Laverack, Mrs. James A. Cowing, Mrs. Walter Joy, and Mrs. Thomas Kip.

Upon Doctor Ingersoll's retirement from Trinity he accepted the temporary charge of Saint Peter's Church, Niagara Falls, where he remained two years. On his return to Buffalo, he consented to accept the chaplaincy of the Church Home, and by a resolution of the rector and vestry of Trinity Church, he was elected rector emeritus, which honor was conveyed to him with the accompanying testimony:

The wardens and vestry of Trinity Church, in common with the parishioners, bear in grateful remembrance the long and faithful services of Doctor Ingersoll as their rector; and whereas the present rector has suggested and requested that he be elected rector emeritus of Trinity Church, be it resolved that the position be tendered to Doctor Ingersoll as a token of the esteem of his former parishioners, and that he be requested to unite with them at public worship, taking such part as may be convenient to himself, and with the express understanding that he assumes no labor or responsibility by acceptance of the position, except such as he may voluntarily choose to undertake.

His reply was cordial and characteristic, in which he said:

I accept the position, assuring you, gentlemen, that I appreciate very highly the honor thus conferred upon me. It will be a blessed privilege to unite with you at public worship, in the same church where for so many years I served in the sacred ministry, and it will afford me much pleasure to assist your esteemed rector from time to time, in such services as may be agreeable to him.

Bishop Coxe, in a letter to the vestry on this subject, writes as follows:

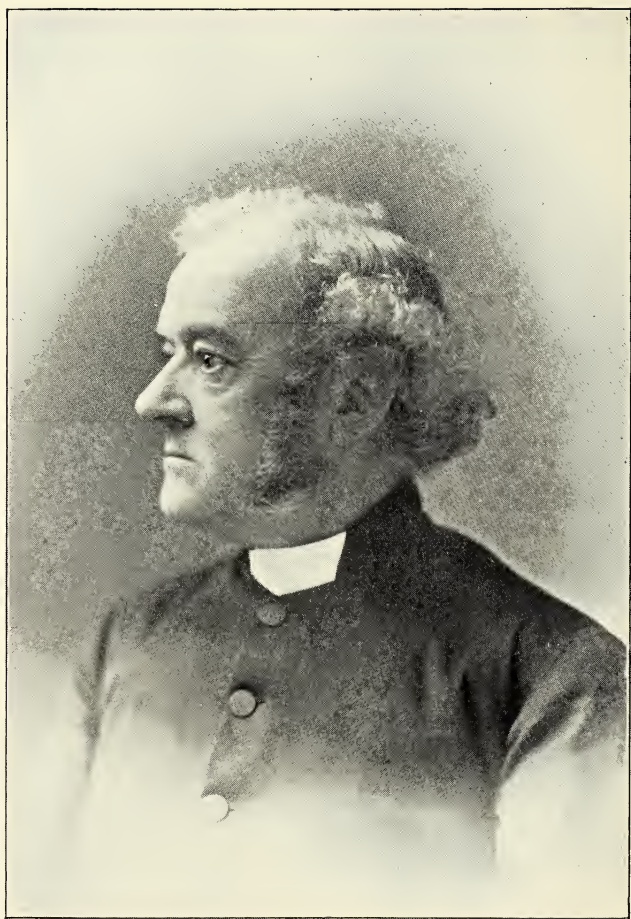
Assure the vestry of the great respect with which I review their action, honorable as it is to all parties concerned; a fitting tribute to the honored and beloved divine who so long served them under God, and most creditable to the present incumbent, without whose liberal proposal the vestry could not have tendered such a distinction to his reverend predecessor.

It is pleasant to discover that long, faithful, and stainless ministrations at the altar are not always forgotten.

I pray that Doctor Ingersoll may long be spared to adorn this position, and that every good result may attend this action of the rector and vestry.

A. CLEVELAND COXE,
Bishop of Western New York.

The ending of this long and beautiful life came suddenly at the Church Home, on the evening of February 6th, 1883, the evening of Ash Wednesday. Peacefully, sweetly, without one pang of suffering or dread, "he was not, for God took him." The news of Doctor Ingersoll's death sent a thrill of regret through the community, deep and heartfelt at the loss of so noble a man. None stood higher in the estimation of the public. Of imposing presence and deep learning, he filled a pulpit as few



Edward Ingersoll

1875

other men can. Notwithstanding his age, his form was erect and vigorous, and his voice had a sonorous, musical ring which will never be forgotten by those who heard it. As a man and a Christian he was known of all men, and honored of all.

Mr. James N. Matthews, as editor of the *Express*, was long a unique figure in American journalism. His trenchant pen was a terror to his enemies, or those whose course he condemned; but to his friends never knight bore himself more gallantly than he. Generous, sympathetic, and tender, his facile pen ever expressed the most touching sympathy for his friends in affliction. A prominent member of the Episcopal church, and vestryman of Saint John's, all the church charities received liberally from his hands; and in the diocesan conventions, as well as in the administration of church affairs at home, his voice rang out clear and true. When Saint John's church was divided, the most influential part coming up town with Christ Church, he chose to continue his allegiance to his old parish; and as his church life began there, there it should end. No one has spoken of our deceased rector with higher appreciation or more tender sympathy than he, and we are glad to put on record in this history his beautiful tribute to the memory of Doctor Ingersoll, which appeared in the columns of the Buffalo *Express* and which carries with it a touching proof of Mr. Matthews's love and respect for the Doctor.

There never was within our knowledge a more truly lovable character than that which endeared Edward Ingersoll to the hearts of all who had the honor and pleasure of his acquaintance.

And this is but the simplest form of eulogy that will spring unbidden to the lips of all who speak of him as they knew him,

whether as the brilliant and singularly handsome young minister who came to Buffalo when elected rector of Trinity Church nearly forty years ago, or as the faithful spiritual guide and domestic friend who went in and out among his flock during a pastorate of over thirty years, or as the venerable and distinguished clergyman who in his later life cheerfully took upon himself the ill-requited and humble chaplaincy of the Home for Destitute and Aged Women, and Orphans. Never was there a man less selfish, never a man more charitable, never a clergyman more devoted. There was this remarkable thing about Doctor Ingersoll—the universal affection which came to him as the natural tribute to his own affectionate disposition. He was admired for those noble gifts which shone alike in the study, at the desk, and in the pulpit. To hear him read the church service was at once a lesson and a comfort, for he always read as he felt, and that was, as he once said to a friend, as if he must read for more than a man's life,—for his soul!

To hear him preach was to enjoy an intellectual feast with edification. He was respected for his utterly unselfish devotion to duty. But he was all-loved because it seemed that he was almost Godlike in his love for his fellow-men. He was loved for himself because he was himself. He was loved as one loves a little child, because of all men he was most childlike, in that supreme unworldliness and that sweet trustfulness which are so rarely found in children of a larger growth.

Yet this true Christian's life was one long exemplification of that mystery of affliction which causes men to wonder at the workings of Providence. Sometimes it seemed that unmerited misfortunes fell upon him faster and heavier than poor humanity could bear. He had a large family: some of the children fell sick and died; their beloved mother was a hopeless invalid for many years, and he was her constant nurse; she was taken from him at last when the younger ones that were left most needed a mother's care.

In his prime, he subdued the promptings of honorable ambition and refused such high preferment in the church as would have brought him wealth and distinction, to remain here, where duty called him early. Yet, when past his prime, he left that cherished charge for a point of principle, in respect to the temporalities of the parish, although it might almost be said he knew not where to lay his head.

He was never more truly great than when he made that severe sacrifice. Doctor Ingersoll was "a man of sorrows and acquainted with grief," yet in his old age he could look back with resignation upon his long record of suffering and say,

"Time has laid his hand
Upon my heart, gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations."

And the end was peace!

The funeral services were held in Trinity Church. The ladies decorated and draped the church in accordance with the well-known simple tastes of the late rector emeritus. Bishop Coxe, the Reverend Doctor John W. Brown of Saint Paul's, and the Reverend Doctor Van Bokkelen, assisted by the Episcopal clergy of the city, conducted the service. The remains rested in a red cedar casket, cloth-covered, with trimmings of silver. It bore this inscription:

EDWARD INGERSOLL,
BORN NOVEMBER 26th, 1810,
DIED FEBRUARY 6th, 1883.

The honorary pallbearers were William Laverack, William H. Walker, Samuel K. Worthington, A. Porter Thompson, Cyrus P. Lee, James M. Smith; the carriers were John Kimberly, George Gorham, Thomas Cary, George E. Laverack, Hobart Weed, Albert B. Sprague.

On All Saints' Day following his death, a large alms basin of hammered silver, a set of altar books, and a handsome marble tablet were presented as memorials of Doctor Ingersoll.

Bishop Coxe preached a sermon in his memory, of which the text was "Mark the perfect man, and behold

the upright: for the end of that man is peace."— Psalm 37: 37. After general remarks on the feast of All Saints, its place in the Christian year, and its practical consolations, the Bishop said it was highly appropriate on this occasion to recall the memory of the beloved servant of Christ whose name must be forever associated with this church.

For thirty years its pastor, he has bequeathed to it as a lasting legacy his pure example and his lofty character. Last year, on this very day, it was my privilege to stand with him at the altar of the little chapel in the Church Home, and to mark the deep feeling with which he ministered. More than once I saw tears in his eyes as he read the touching words of the service, and I knew he was recalling his own beloved dead, and drinking in at the same time all the joy and comfort which are imparted by the words of Him who is the resurrection and the life. At that time two presbyters of this diocese survived, and still went in and out among us, who stood in the first rank of our clergy, whose long and faithful services had endeared them to the whole community, and who were honored by the diocese as its foremost men. They were indeed like those twin columns which adorned the portals of the ancient temple, the one a token of humility and the other of strength, the one indicating reliance on the Most High, while the other gave an example of human effort. The one reminded me of the Ionic pillar in its beauty and classic grace; the other always stood like a Doric column, a solid and enduring support to whatever rested upon his shoulders.

There was in their very forms and features respectively a corresponding character; both were men of marked personal dignity, and of distinguished presence; but the one was conspicuously graceful, and even beautiful, while the other was noble in expression—rather austere so than otherwise, for it was only in social intercourse that it beamed with kindness and became benign.

Each had his appropriate work and sphere, and each attracted appreciating and admiring friends. Together they contributed largely to make the church known and loved in this city, where they lived so long as fellow-workers, and with which they were so

identified that as I returned hither last evening it seemed as if the very streets were changed now that Ingersoll and Shelton are no more.

In choosing a text I might have taken Nathaniel's eulogy, and applied it to Ingersoll, for he was "without guile"; but I thought rather of that one example of Holy Scripture, of one who could be faithful and yet give no offense to any. "Demetrius hath good report of all men, and of the truth itself." There was but one Demetrius, and our Ingersoll was like him.

The text I have cited, however, suits the occasion better, for God gave him many trials, but an end so marked in its beauty that it seemed to be the index of his complete and upright career—"The end of that man is peace." And after his many sorrows, his discipline of years, his loss of one to whose virtues the tablet on these walls bears witness, and the griefs of infirmity and age, what a gift of God was such an end as his! Amid the poor and needy, to whom he ministered so lovingly; in that home of little children, whom he resembled so closely in purity of heart;—it came to pass that "the angel touched him about the time of the evening oblation," and so "he was not, for God took him."

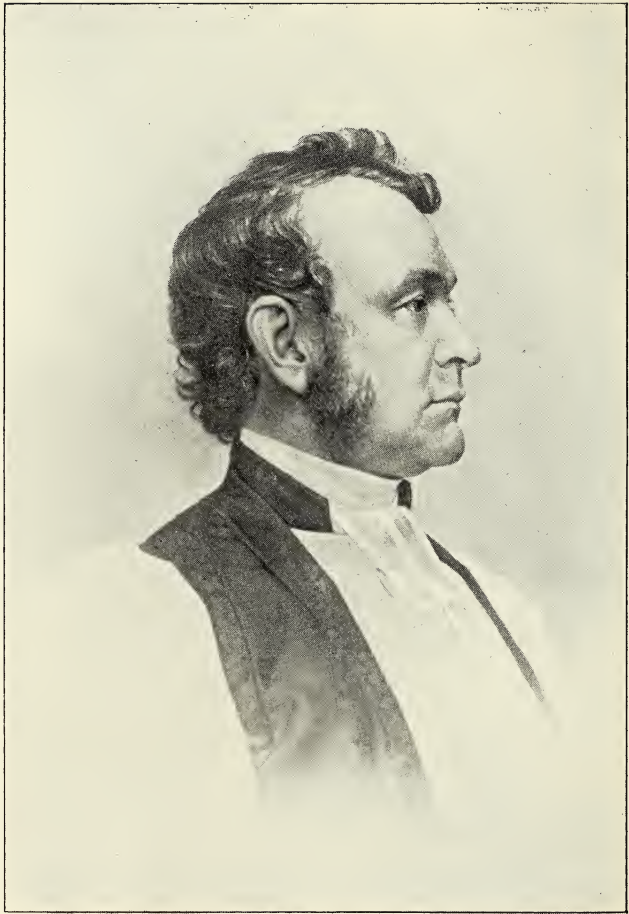
Very appropriate and beautiful memorials were passed by the vestry of Saint Paul's, the Board of Managers of the Church Home, and a sad tribute of regret from the vestry of Trinity.

On the first Sunday in Lent, while old Trinity still wore its heavy drapery of black in memory of the late rector emeritus, the rector, the Reverend Doctor Van Bokkelen, in the course of his sermon spoke thus feelingly of him:

The dear and Christian man whom we buried ran well his race, and now the prize is his. His works do follow him. Thoughts of these works are today in many minds. There are sweet memories of his words, fragrant recollections of his deeds. Could we hold converse with him this the first Lord's Day in the palace of the King, he would tell us of the rapture his completed work brings to his sanctified spirit, and how it yearns to have the work finished

which was left incomplete. He reviews his thirty years of labor in this church. He sees those whom he received into covenant with Christ by holy baptism, the goodly company which he marshaled for the laying on of apostolic hands, the great army which he admitted to holy communion, and for whom he broke the bread of life. He counts them as a shepherd numbers his flock that he may know whether they are still safe in the fold. He thinks of those to whom he called, "Turn ye ; why will ye die?" but they gave no heed — men and women with whom he pleaded with earnestness, eloquence, and pathos, "Be ye reconciled to God!" What think you his earnest desire now is? It is that you join hands with Jesus.

REQUIESCAT IN PACE.



Arthur Cleveland Coxe

1866

Bishop Coxe

ARTHUR CLEVELAND COXE, D. D., LL. D., D. C. L. (Oxon.), bishop of the diocese of Western New York, was born in Mendham, New Jersey, May 10th, 1818. He was the son of the Reverend Samuel Hanson Cox, a celebrated Presbyterian divine.

In 1820 the family moved to New York, where the future bishop received his early education. He was graduated from the University of New York in 1838, and passed thence to the General Theological Seminary, where he commenced his studies for holy orders in 1841.

He was ordained deacon by Bishop Onderdonk, in Saint Paul's Chapel, New York, June 27th, 1841, and took charge of Saint Ann's Church, Morrisania. On September 25th, 1842, he was ordained to the priesthood by Bishop Brownell, of Connecticut; and in the same year took charge of Saint John's Church, Hartford, where he remained until 1854, when he accepted the rectorship of Grace Church, Baltimore, Maryland. In 1856 he was elected bishop of Texas, but declined. In 1863 he became rector of Calvary Church, New York, where he remained until he was elected coadjutor bishop of Western New York, in 1865. He was consecrated in Trinity Church, Geneva, January 4th, 1865. The bishops present were the right reverend doctors De Lancey, Hopkins, McCoskry, Horatio Potter, Odenheimer, and Talbot. On April 5th of the same year Bishop De Lancey died, and his coadjutor became the second bishop of Western New

York. He received the degree of Doctor of Divinity from the University of Durham, England, and Saint James's College, Hagerstown, Maryland, in 1856; that of Sacrae Theologiæ Doctor from Trinity College, Hartford, in 1868; and that of Doctor of Laws from Kenyon College, Gambier, Ohio, in 1868. In 1868 his diocese was divided, and Central New York was committed to other hands. In 1872, the church in Hayti was placed in his charge. He made a visitation to the island, consecrated the Church of the Holy Trinity, a memorial of Bishop Burgess, ordained six priests and five deacons, and administered the rite of confirmation to a large number of candidates. Bishop Coxe retained the charge of the Haytian church until the consecration of its own bishop, Doctor J. T. Holley, in 1874. Bishop Coxe always took an active interest in our missions in Greece, and the extension of the church in Mexico. He was a faithful friend to Père Hyacinthe, and took an active interest in the cause of the Old Catholics in Germany. His "Apology for the English Bible" led to the suppression of the new and crude revision of the King James version made at great cost by the American Bible Society.

The *Union Chretienne*, a periodical printed in Paris in the interests of Gallicanism by the Abbé Guettée, published a series of articles from his pen on the subject of Anglican orders.

In 1869 he published an "Open Letter to Pius IX." in answer to the brief convoking the Vatican Council. This was widely translated and circulated all over Europe. In 1872 he published in Paris his work "L'épiscopat de l'occident," a new presentation of the history of the

Church of England, and in refutation of Roman Catholic attacks. In 1873, in conjunction with Bishop Wilberforce and others, he engaged in a serial publication issued in Oxford in defense of Anglo-Catholic principles against either extreme. He sympathized with the Oxford movement so far as it moved within the bounds of Anglo-Catholicity, but he left it as a party after the defection of Doctor Newman; and in 1866 he further clearly defined his position by the publication of "The Criterion," which was republished in England. He was editor in chief of an American edition of the Edinburgh translation of the antenicene fathers.

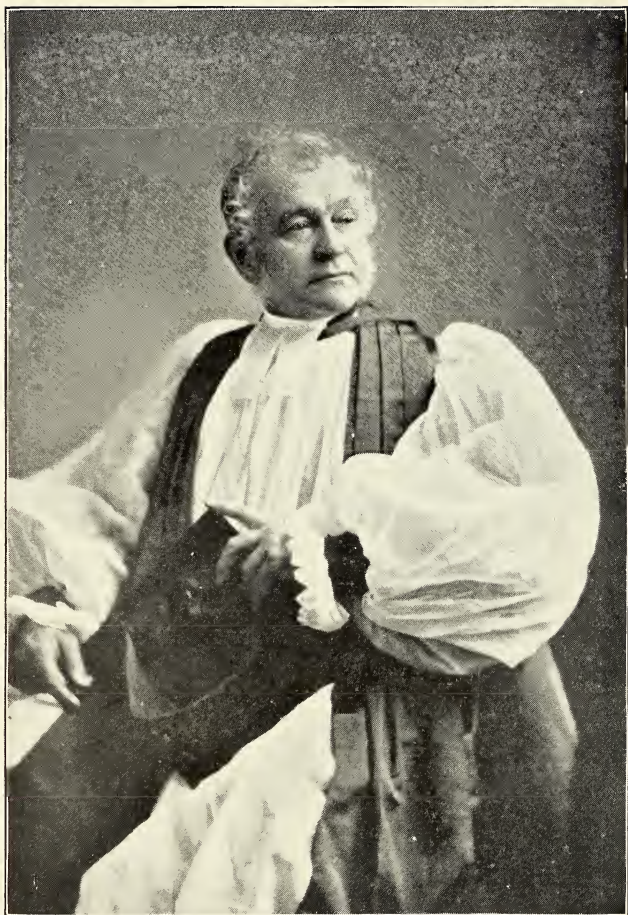
Among Bishop Coxe's other writings are "Sermons on Doctrine and Duty" (1855), "Impressions of England" (1856), "Thoughts on the Services" (1859), "Moral Reforms" (1869), "Apollon; or, The Way of God" (1873), "Christian Institutes" (1887), "Letters to Satolli" (1894). Besides these he has published a large number of tracts, editions, and translations of foreign works, sermons, letters, lectures, and pamphlets, and has been a constant contributor to our leading church reviews and magazines.

Great as a theologian, he was perhaps still more widely known in the field of general literature. He was a poet of great ability, and his many beautiful hymns have given him an immortal fame. "Advent: a Mystery," "Athwold," "Athanasion, and Other Poems," "Hallowe'en," "The Ladye Chace," besides many occasional poems at divers times, have come from his gifted pen. But particularly his "Christian Ballads," have made his name a household word in every Christian land. Many there are who say the reading of these poems has

shaped their lives and made them the churchmen they are; for the poetic temperament not only wins by its enthusiasm but convinces by its truth.

On Friday, January 3d, 1890, at Saint Paul's Cathedral, Buffalo, was commemorated the twenty-fifth anniversary of the Bishop's consecration. The choirs of the several churches of the city, numbering two hundred white-robed choristers, rendered the music. Over eighty of the clergy were present, and the Right Reverend Henry C. Potter, D. D., bishop of New York, preached the sermon. On this memorable occasion the Reverend Doctor Rankine delivered a congratulatory address to the Bishop, and presented, in behalf of the clergy of the diocese, a pastoral staff of exquisite workmanship; and, in behalf of the trustees of the De Lancey Divinity School and Hobart College, a rare copy of a polyglot Book of Common Prayer. The chancellor of the diocese, Judge James M. Smith, presented the Bishop a purse of two thousand five hundred dollars, the gift of the laymen of the diocese.

As already stated, in 1868 the diocese was divided, and the portion ceded became the diocese of Central New York. That which remains is today greater, in number of clergy, families, and communicants, than the original diocese; and the value of the church property has vastly increased. We cannot call to mind these manifold blessings but with the deepest gratitude to Almighty God. Said Bishop Potter in his anniversary sermon: "The years come and go, men arise, move in their little sphere, and disappear. But in this diocese Hobart and De Lancey will never be forgotten—nay, nor, thank God, another!"



Arthur Cleveland Coxe

1888

Verily, Hobart, De Lancey, and Coxe will never be forgotten. And with deepest fervency of heart we say, "Blessed Lord, we render unto Thee high laud and worthy thanks; as for all Thy mercies, so especially for all Thou hast wrought for us through choice vessels of Thy grace, who have shone as lights of the world in their several generations, and who do now rest from their labors."

We must leave the details of the clerical, as well as the literary, history of Bishop Coxe to receive full justice at the hands of his biographer. We trust ere long such memoirs will be published, and become the treasured possession, not only of his diocese, but of the church at large and the world of letters.

On July 20th, 1896, the diocese of Western New York received the startling and afflicting news of the death of their beloved bishop. He had been quite ill at Clifton Springs, but only a day or two previous had written that he was much better and would soon be able to resume his duties. Then came the appalling message that we should see his face no more. The end came, as he himself had desired, in the midst of labors and with plans ready formed for renewed efforts in the cause that was so near his heart.

In accordance with the notice of the standing committee, the obsequies of our revered diocesan were observed at Trinity Church, Geneva, New York. A solemn procession conveyed the remains from Clifton Springs to Geneva. At the outskirts of the little city they were met by the local clergy in carriages. The procession then moved on to the church, while the bell solemnly tolled in honor of the leader who had passed away. It had

been the desire of the Bishop that everything connected with the funeral services be extremely simple. He had specified that nothing besides the ordinary service of the church should be said. His wishes were carried out as accurately as possible. The coffin was of solid oak with a plain cross on the top, extending the full length of it. The inscription upon the plate was as follows:

ARTHUR CLEVELAND COXE,
BORN MAY 10TH, 1818.
DIED JULY 20TH, 1896.

While the body lay in state at the foot of the chancel steps, the casket was covered by a purple pall, and upon it at the foot lay two branches of palm, crossed, and at the head the Bishop's miter of purple velvet. The body was clad in the robes in which the Bishop had been consecrated before that altar thirty-one years before. Beside him was the plain black walnut staff which he had used from the beginning of his episcopate. The vestry of the church constituted themselves a guard of honor over the body. Two clergymen stood, one at the head, the other at the foot, of the bier, as watchers through the night. During the day the church doors were open, and a great throng of people of all classes, young and old, rich and poor, came to look for the last time upon the noble face of him they had so loved.

He was laid to rest in the shadow of the church so dear to him. Over ninety clergymen were present, and letters of sympathy had been received from nearly every bishop of the American church. Nine bishops were present. The hymns were, "My faith looks up to thee," "The strife is o'er," "For all the saints who from their

labors rest," "Hark! the sound of holy voices," "On the resurrection morning," and "Peace, perfect peace."

It was decided to use in the diocese for thirty days the prayer composed by Bishop Coxe on the death of Bishop De Lancey. The clergy, vestries, and numerous church societies of the diocese passed beautiful and fitting resolutions as tributes to the memory of Bishop Coxe, and both the secular and religious press of the country laid their laurels at the feet of him who was not only one of the most conspicuous, but one of the most picturesque figures in the Anglican communion. Sensitive to every touch of nature, his heart responded to every human appeal, entering into and sharing whatever interested those with whom he dealt.

The memorial sermon by Bishop Doane was preached in Saint Paul's Church, Buffalo, Sunday evening, October 4th, 1896, the text being from I. Corinthians 1: 4-5: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge." Besides the hundred clergy of the diocese, clad in their vestments and headed by the bishop of Albany, there were present many clergymen from other cities, among them the rector of Grace Church, Baltimore, in which Bishop Coxe is so affectionately remembered as former rector. Seats were reserved in front for all the clergy of different denominations in the city, and there were many to pay their respects to his memory. As it is impossible to give the full account of this service, we will merely quote the portion of Bishop Doane's sermon relating to Bishop Coxe's poetic gifts and utterances.

The current that set most strongly through the natural temperament of the Bishop was the poetic current, in the best sense of that word, and it had its spring and rise neither in Arethusa nor Castaly, but in "Siloa's brook, which flows fast by the oracle of God."

Now, the poetic nature is not only creative, and not chiefly imaginative; it is intensely the gift of the seer. Standing as Elisha did, before the marvelous sight of the taking away of his master, the question whether the double portion of that master's spirit should come on him turned on the single point—if he could see him when he was taken away. And he did see him, and therefore the mantle of the prophet fell on him. And it is always so. The seer, the man who sees what is invisible to coarser eyes, is prophet too. For sight not only discovers the things which are near and unseen to others, but widens all horizons, lifts them, enlarges them, carries them out and on. And when the seer speaks, he not only reveals, but prophesies. Eminently Bishop Coxe had this gift, for he was a true poet. And when he wrote "Dreamland" fifty years ago, he was seeing and prophesying. Whatever dreams he dreamed were like Jacob's, in a sleep that was pillowed upon stone, in much hardness and loneliness, in the sense of divine presence, and with the full realization of the old Homeric thought, "The dream is from God." We forget, who have fallen into the easy heritage of religious truths accepted, of ecclesiastical privileges assured, of the glory of Catholic theology acknowledged, and of Catholic worship adopted, we forget the far-sight and the foresight, the clearness of wisdom and the courage of utterance, which belonged to the leaders of fifty years ago. A thousand familiar and undisputed things today were not only disputed but denied then; and in that line of men of whom Seabury and Hobart were the first, and my father and Bishop Whittingham their successors in the older generation, Bishop Williams and Bishop Coxe were easily leaders in the next.

Suspected, discredited, counted disloyal to the church, denounced as Romans in disguise, these men were in the advance guard; they were of the hope that seemed at times forlorn. They were pioneers who found and cleared the way; and we who come after them along a smooth and open path forget the risk and pain and labor with which they won our liberties. Constantly it has happened that the leaders of one generation became the holdbacks

and drags of the next; and the Bishop in his later days was playing, to a degree, the rôle of the men who distrusted him. But the priest who wrote "Dreamland," the priest who was filled with the beauty of holiness, of the worship and reverence due to God's house (into whose sanctuary I believe he never entered, when he could avoid it, without taking the shoes of outdoor use from off his feet), the priest who helped to restore the disused matins and even-song, who was among the first to recognize the Holy Eucharist as the chief act of worship, to be used at least on every Lord's Day, who as bishop said in his last charge to his clergy, "The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric, and to this reformation I call you all, in God's name"; the priest who was by nature strict in the observance of all the niceties and proprieties and dignities of divine service, and all this not recently, but fifty years ago, is a man whom we ought to honor for his prophetic power of insight and utterance, for the courage of his maintained position in the far advance of the front rank to which the host has since come up.

As an illustration of the difference between his earlier and later experiences, the Bishop was fond of telling a story of his walking, in his boyhood, to old Saint Luke's Church, New York, by a path which led across open fields, on a Christmas morning; being especially drawn there in order that he might hear sung for the first time Doctor Muhlenberg's Christmas carol, "Shout the glad tidings, exultantly sing; Jerusalem triumphs, Messiah is King!" and counting it, as it undoubtedly was then, a rich addition to the very scant and poor collection of Christmas hymns.

And while he was somewhat caustic and severe in his condemnation of our present hymnal, chiefly because the General Convention decided to put it between the same covers with the Book of Common Prayer, he not only rejoiced, but took no little part in the first enlargement of our hymnology, from which, with most positive determination, he absolutely excluded every hymn of his own. I am quite clear that the last committee has been wiser than he in this behalf, in that we have given to the church for use in its treasures of sacred song many hymns of his composing. One of them, at least,—"*Saviour, Sprinkle Many Nations*,"—is among the first of our Christian lyrics, and among the most stirring of our missionary hymns.

One turns over page after page of his collection of "Christian Ballads," struck by the true prophetic insight of his inspiration as well as by the sonorous meter and rhythm of his verse. He certainly was enriched in all utterance, both of the eloquence which means outspeaking, and the brilliant powers of the orator, and enriched in the utterance of true poetic gifts.

I have spoken of the felicity of his utterance. And it will not, I think, seem unnatural if I seek to set some of his own jeweled words in the crown of honor, some fadeless bay from his laureate brow in the fading leaves of this wreath of brotherly affection which I am here to lay upon his tomb.

As a specimen of poetical interpretation of poetry, of appreciative knowledge of nature, and its consecration, in his view of it, to the service of God, and of keen sympathy, almost to realism, with the idea and feeling of the seasons of the Christian year, nothing can be finer than his "Carol," whose text is the passage in the Song of Songs, "My beloved has gone down into his garden," that garden being

"The alleys broad
Of the Church of God,
Where Nature is green for aye."

He describes the complete banishment of winter from the church's seasons, when the flowing font

"Still will gush
In free, full flush
At the cry of a little child."

And it is a bold thought that comes to him when the hues through the colored windows tint it with "ruby stain"

"Of Moses' rod
And the Rocks of God,
That flushed in ruddy wine."

Really, the church's year seems more actual to him than the seasons of the outdoor world.

"The gales through the woodland aisles"

to his ear

"Like the Lord's own organ blow";

and

“The bush in the winter-time in his greenwood walk”

is

“Surplised with snows, like the bending priest
That kneels in the church to pray.”

He describes a Christian child in the church’s care in these words:

“Planted by the altar’s pale,
The church, with catechising art,
Trains to the chancel’s trellised rail
The wandering tendrils of the heart.”

His visit to Iona, which he called “a Patmos of the frozen north,” stirs in him the memory of Seabury,

“Whose hand the rod of David’s stem
The farthest westward bore,”

“Who crossed the seas
And brought from distant Aberdeen
Gifts of the old Culdees”;

and “The Blessed Island” inspires the play on names, with a word of truth in it,—

“Columbia from Columba claims
More than great Colon brought,”

There are phrases of his verse which are really epigrammatic in their power. His description of an old-time New England meeting-house as

“A pine-wood Parthenon or Pnyx,
A hippogriff of art,
By crude Genevan rites begot,
Half temple, and half mart;
A type of changing shifts,
A hall, low roofed and tinned,
On which a wooden Babel lifts
Its weather-cock to wind.”

Or, in a more serious vein, in his description of Oxford as containing

“The cells where sages have been born
And human lore baptized.”

What he himself described in his dedication to Doctor Hobart of the "Christian Ballads" as "the glistening dew of boyhood" never dried upon his brow. The freshness of his spirit was perennial. Within an hour of his death he was so absorbed in what his companion called "an illuminating conversation" on the resurrection of the dead, that he lost all sense of time and pains, and of the needed nourishment of food. And to the very end what he called the "glow of his early vow" rested upon him like a halo, in all its warmth and brightness.

I have not spoken of some rich utterances of the Bishop in the volumes which he published from time to time. I have been concerned more with the poetry of his younger days, which he called himself "Hymns of my Boyhood," than with the ripe beauty of the poems in his last volume called "The Paschal," because the earlier verses had in them the poetic element of prophecy. And I have omitted all mention of his "Thoughts on the Services," and of "Apollos," not from lack of appreciation, but from lack of space and time; gladly acknowledging the debt that very few people owe to them, as introductions, the one to a knowledge of the Book of Common Prayer, and the other to a recognition of the place in Christendom which is filled by this church as being the hope and opportunity of Christian unity in the Catholicity of its Protestantism and the Protestantism of its Catholicity. But the very lovely memory of that gray summer day in Geneva last July almost forces me to recall what I am sure was in all our hearts and seemed to sound in our ears at the simple and beautiful service of his burial, when we laid him

"To sleep where the church bells aye ring out."

"Our mother the church hath never a child
To honor before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the bishop goes down to his narrow bed
As the plowman's child is laid,
And alike she blesseth the dark-browed sere
And the chief in his robe arrayed.
She sprinkles the drops of the bright new-birth
The same on the low and the high,
And christens their bodies with dust to dust,
When earth with its earth must lie.

And wise is he in the glow of health
Who weaveth his shroud of rest,
And graveth it plain on his coffin-plate
That the dead in Christ are blessed."

By this partial quotation from the complete whole of the memorial sermon, we can realize the appropriateness of the text as applied to the character of Bishop Coxe—richness, utterance, knowledge.

In the memory of his blessed "falling asleep," how beautiful are the words of Bishop Coxe in regard to the death of our beloved rector Doctor Ingersoll! Of both it may be said, "The angel of the Lord waited for them and bore them up on a shining cloud to heaven; and their end was peace."

And then, said I, one thing there is
That I of the Lord desire,
That ever, while I on earth shall live,
I will of the Lord require,
That I may dwell in His temple blest
As long as my life shall be,
And the beauty fair of the Lord of Hosts
In the home of His glory see.

BISHOP COXE.



Christ Church

As originally designed

Consolidation of Christ Church with Trinity

IN reaching the period in the history of Trinity Parish when a change from their unfavorable location on Washington and Mohawk streets to some point uptown seemed imperative, a consolidation of the two parishes of Trinity and Christ Church was strongly urged; and early in 1883 the Reverend Doctor Van Bokkelen, rector of Trinity Church, and the Reverend A. Sidney Dealey, rector of Christ Church, had repeated conferences upon the subject. When they had formulated the plan, it was submitted to the vestries of the churches, and a committee from each was appointed to discuss the feasibility of such consolidation, and, if practicable, the method by which it should be accomplished. A long and somewhat animated discussion ensued, in which the various newspapers of the city took such an active part that what at first was a matter of parish concern rapidly enlarged into what seemed to be of vital interest to the municipality.

Many difficulties presented themselves to the rectors and vestries, some of them of an intricate legal nature. There was a very strong undercurrent of feeling among the parishioners of Christ Church against the movement, because a small church rarely consolidates successfully with a large one. The congregation was comparatively a small one, but its members were united and much in earnest in promoting the prosperity of the parish; and

by the hearty coöperation and liberal offerings of all the parishioners the mortgage of ten thousand dollars was paid in February, 1882, and Christ Church stood free from debt; and on the sixteenth of February, 1882, the church was consecrated by the Right Reverend Arthur Cleveland Coxe, D. D., bishop of the diocese. The sermon on that occasion was preached by the Reverend O. Witherspoon, rector of Saint James's Church, Birmingham, Connecticut, who had been the rector of Christ Church on its first organization, and who came to rejoice with his former parishioners in the prosperity of the organization of which he had witnessed the beginning. The Bishop also expressed to the congregation the great joy of his heart at this time, for it had been filled with anxiety, hope, and fear.

In view of all these circumstances, it was quite natural that the parishioners of Christ Church were opposed to the consolidation. They were attached to their parish, and felt that they had made very great sacrifices to free it from debt; but the position of the church was not a favorable one for a small parish; it was surrounded by a population belonging to other churches, and was shut off from participation in the growth which was taking place in outlying parts of the city. The influence of the Bishop was thrown in favor of the consolidation, and he urged the parish, as a duty, to sink all personal and minor differences and look at the matter in a broad, Christian spirit, and in the light of the general interest of the church.

Finally, all obstacles were removed; and on June 14th, 1884, Judge Lewis granted a decree of consolidation between Trinity and Christ Church parishes, and a

new corporation was organized, to be known as Trinity Church, Buffalo. To this Christ Church gave its property on Delaware Avenue, consisting of a lot eighty by one hundred and seventy-eight feet, and the church edifice, with all its other properties to a value of about sixty thousand dollars. It was agreed that Trinity Parish should purchase the adjacent lot on the north, eighty-five by one hundred and seventy-eight feet, and erect thereon a building to cost not less than seventy-five thousand dollars, and to accommodate not less than seven hundred and fifty persons. It was also agreed that in the erection of the new Trinity Church "no encumbrance of any kind shall be placed upon the present property of Christ Church." There was also a verbal agreement that its church edifice should always be known as "Christ Chapel," as an act of courtesy and remembrance of the gift of the property to the new corporation.

The wardens and vestrymen till the first election, in 1885, were to be selected equally from Christ Church and Trinity. The rector was to be the Reverend Libertus Van Bokkelen, D. D., and the associate rector the Reverend A. Sidney Dealey of Christ Church. A building committee was selected from the two congregations, consisting of the two rectors, and Messrs. Rufus L. Howard, Leonidas Doty, Frank W. Fiske, Henry M. Watson, Asaph S. Bemis, Peter C. Doyle, and Samuel D. Colie.

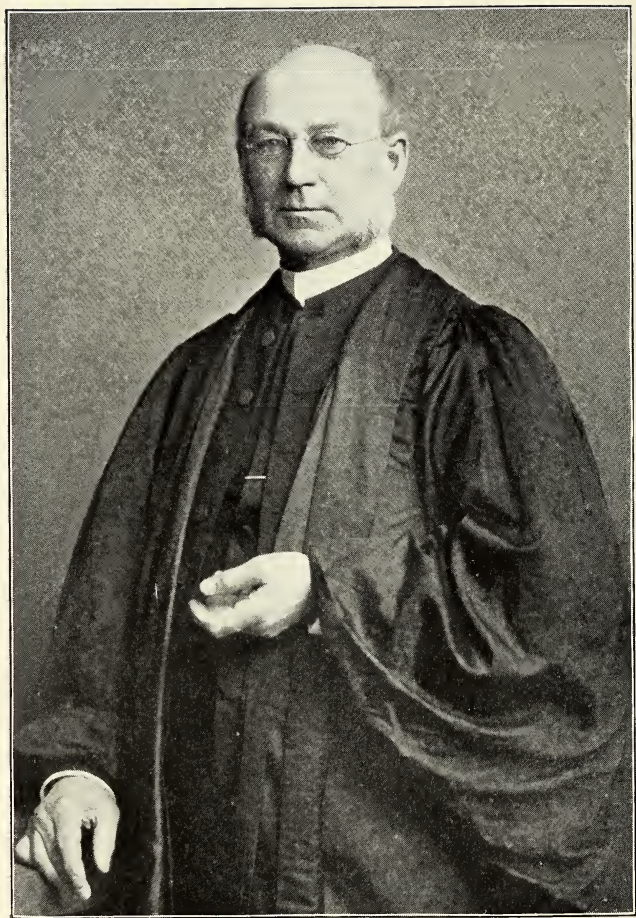
It was decided to build the new church upon the same foundation which was laid in 1869 for Christ Church, with the exception of the southern transept. Divine worship was continued by the rectors—the morning service at old Trinity on Washington Street, the evening and week-day services at Christ Church.

On Easter Day, 1885, the Reverend A. Sidney Dealey resigned his position as associate rector, and accepted the charge of Saint Luke's Church, Jamestown, New York. Thus the whole duty of the consolidated parishes devolved upon the rector of Trinity.

The new corporation owes its present structure and position to the earnest and self-sacrificing work of Doctor Van Bokkelen.

With the issuing of the decree of consolidation, the existence of Christ Church ceased, and it has no further history.

NOTE.—It is perhaps permissible to recall to a younger generation that Christ Church parish was an offshoot from Saint John's Church, then situated on the corner of Washington and Swan streets, and was started under the rectorship of the Reverend Orlando Witherspoon in the year 1869. He was succeeded by the Reverend M. C. Hyde; and the third and last rector was the Reverend A. Sidney Dealey, who began his work in the church on Advent Sunday, 1879. The wardens at that time were Thomas Dennis and Asher P. Nichols. The vestrymen were William G. Fargo, Albert P. Laning, Asaph S. Bemis, James G. Forsyth, Samuel D. Colie, Hobart B. Loomis, C. Valette Kasson, and Bronson C. Rumsey.
— *Editor*.



Libertus Van Bokkelen

Reverend Libertus Van Bokkelen

1874-1886

ON the resignation of Doctor Ingersoll, the Reverend Libertus Van Bokkelen, D. D., LL. D., was called to the rectorship of Trinity Church. He brought to his new work a shrewd business capacity, a fund of enthusiasm and energy, great tact in dealing with men, and an unusual ability in the pulpit. Add to this a sincere and heartfelt desire to promote the interests of the church and the great truths of the Christian religion, and we can see he was well fitted for the crisis in which he found himself placed.

He was born in the city of New York, July 22, 1815, the second in a family of thirteen children—eleven sons and two daughters—all of whom reached adult years. His paternal grandfather, a physician, came from Holland in 1796, being exiled by the French government because of his adherence to the House of Orange. He brought with him two sons, the youngest of whom, the father of the subject of this sketch, was educated in New York as a merchant. Dr. Van Bokkelen's maternal grandfather was a native of Wales, and thus the blood of two sturdy nations was blended in his veins.

From the age of nine he was educated at boarding schools. The last was the Flushing Institute, under Reverend Doctor Muhlenberg, whose influence seemed to shape his whole course in life, and to whose memory he

was devoted. He was well qualified to be a teacher, as up to the year 1864, when he was forty-nine years of age, he had never lived outside of a school or college, having been either pupil, tutor, professor, or principal during these years. In 1842 he took priest's orders, and for some years combined the ministry with educational work. In 1845, by invitation of Bishop Whittingham, he went to Catonsville, Maryland, where he founded the institution known as Saint Timothy's Hall, which achieved great success. It accommodated one hundred and fifty students, who were organized under military discipline. To this institution the legislature of Maryland granted a liberal charter with all the usual collegiate power in conferring degrees. This success gave Doctor Van Bokkelen a wide reputation, and he was not only honored in his own state, but received invitations to various other parts of the Union to establish schools and collegiate institutions.

The Civil War broke up his associations in Maryland, as has been before alluded to. During the war Doctor Van Bokkelen was an ardent, active, and aggressive Union man, and did all he could to sustain the loyal sentiment of the community in which he resided. He was an original Abolitionist, and looked back with sincerest satisfaction to his early interest in that cause; and in speaking of it once said, "Thank God, I have lived to see slavery abolished, and America the home of the free!"

He received the honorary degree of Doctor of Laws from La Fayette and Marshall College, Pennsylvania.

At length, with great regret on his own part, and that of the community of Catonsville, he decided to remove to Mount Morris, in western New York, where he remained until called to the rectorship of Trinity Church.

He was married in 1850 to Amelia, youngest daughter of John Netterville D'Arcy, formerly a leading merchant of Baltimore, and had a family of five children. At the time of his removal to Buffalo, his wife was in delicate health, and died a few years later. The marked characteristic of the family was their loyal and affectionate devotion to each other. The elder daughter married and went to Baltimore; the younger died quite suddenly before her invalid mother; and since the Doctor's death his son Libertus, who had been ordained a priest in the church, has also passed to his reward. Death and sorrow have broken up the once happy family circle, and the echo of its sadness still lingers with those who remain.

Doctor Van Bokkelen was rector of Trinity Church for twelve years, and during that time added materially to its prosperity by his untiring energy. From the time of his assuming the rectorate his mind was fixed on bringing about the consolidation of the two parishes of Trinity and Christ, which had already been attempted without success. In an eloquent sermon which he preached on this subject, he closed with these words: "In the name of the Lord, go forward! Halt no longer between two opinions. What thy hand findeth to do, do it with all thy might. Count it a privilege to begin this work, so often thought of, so earnestly desired, so long delayed. It will give you great joy; it will impart fresh life and vigor to the whole church in Buffalo; it will arouse enthusiasm which will command success."

Happily this wise project was at length fulfilled, and Doctor Van Bokkelen, while attending to his daily parish duties, added to them his consultations with the vestry on the building of the new church. The ladies of the

parish formed a furnishing society, worked long and faithfully, and earned by their sales sufficient money to carpet and cushion the church, to pay for the large rose window which was put in by La Farge, and to do much towards the completing of the guild rooms. All the societies of the church were in active working condition. The mothers' meetings, held Wednesday evenings in the Sunday school room, usually comprised from forty to sixty women and a few grown boys and girls. After a prayer and the singing of hymns, the reading of some interesting book closed the service. There was also a kitchen garden class. A coöperative society for the help of the poor in connection with the Charity Organization Society was started.

The Sunday school was prosperous, and the congregation seemed at last roused to interest and enthusiasm in church work. The sale of the old church property was made to the Liedertafel Musical Association, and the purchase of the new lot adjoining Christ Chapel on Delaware Avenue having been satisfactorily accomplished, rector, congregation, and workmen were all busily preparing for the removal.

On July 22d, 1884, the corner stone of new Trinity Church was laid. The lot on Delaware Avenue adjoining Christ Church had been secured at the price of sixteen thousand dollars, and the same foundation was used that years before had been begun for Christ Church. The plans for this church, made in 1869 by Arthur Gilman, of New York, were adapted to the new requirements by Mr. Cyrus K. Porter; and Messrs. Charles Berrick and John Briggs, contractors, were engaged to construct the building. The ceremony of laying the corner stone was

participated in by Bishop Coxe, twenty clergymen, the surpliced choirs of Trinity and Saint Luke's, the vestries of Trinity and Christ churches, and the members of the building committee; and witnessed by a congregation of several hundred people. At five o'clock the imposing ecclesiastical procession issued from the chapel and proceeded to the platform erected for the ceremonial. After an appropriate service the Reverend A. Sidney Dealey read a list of the articles deposited in the box beneath the corner stone. There was a Hebrew Bible, procured by Doctor Van Bokkelen, a book of common prayer and a hymnal owned by Doctor Ingersoll, and also the last sermon preached by him as rector of old Trinity, April, 1874. When the stone had been lowered into its place, the bishop, clergy, and choristers returned to the chapel, where the ritual was concluded with prayer and benediction.

A new organ had been placed in the old church, which was ultimately removed to the new one. A plan for choral singing was made by the Doctor, and boys were put in training for it. Through his influence, also, many memorial gifts were promised. All of the chancel windows were to be memorials, and many of those in the nave were engaged for the same purpose. It is greatly to be regretted that the original plan of the building, as made by the vestry of Christ Church, could not have been carried out; but the earnest desire of the rector to take his leave from the new church, and the funds not being sufficient to perfect the original plans, it was decided to omit the clerestory and to leave the tower for future consideration. The new church, though artistically lacking much in these respects, has a most lux-

urious and pleasing interior, its large chancel and wide aisles being particularly adapted to all the needs of a large congregation.

We find in one of the newspapers of this date a paragraph from Bishop Coxe, which seems to embody all the facts then under consideration, and will take the history of the church on towards completion:

The new church of Trinity Parish in this city is rapidly coming to a state of completion; but owing to the necessary delay of the decorative work it will not be ready for divine service (nor perhaps is it desirable that it should be so) until Easter. That will be the appropriate day for such a joyful event, and will associate it with the rare occasion of an Easter falling on its lowest possible limit, the twenty-fifth of April.

The Reverend Doctor Van Bokkelen, to whose indefatigable labors this consummation is primarily due, has from the beginning of this enterprise kept before his congregation the fact that he considers it not only the crowning of his work in Buffalo, but the natural conclusion of his work in the parish. "I wish its future," he has often said, "to be intrusted to a younger clergyman, and one whose full strength and prime can be devoted to its development under its new conditions and enlarged opportunity for usefulness."

According to his already avowed intention, therefore, the Doctor submitted his formal resignation to the vestry, to take effect after Easter, 1886.

Doctor Van Bokkelen was a very manly sort of man, full of the courage of a great many honest convictions with regard to his duty to the state as well as the church, and consequently did not escape criticism; but he achieved a great work for Trinity Church, and should be honored for it.

Many joyous as well as sad recollections cluster about old Trinity's venerable edifice. Some notable weddings,

beautiful in the grouping of fair young faces, stand forth in memory's picture. That of Miss Jennie Cary to Lawrence Rumsey formed a galaxy of beauty; and one of its touching features was the assembling in the vestibule of the bride's infant scholars of the Sunday school, who strewed flowers in her pathway as she passed to the carriage.

The wedding of Miss Anna Dobbins to Mr. James P. White was a notably brilliant event. The celebrated singer Clara Louise Kellogg was a bridesmaid. Many more such pictures hang on memory's wall which we would gladly photograph for the reader.

Among the shadows rests the memory of a most attractive young couple but a few years married, who were happy in their lives and in their death were not divided — Mr. and Mrs. Arthur Pease, who met their fate together, February 5th, 1871, in a terrible railroad accident on the Hudson River. The two coffins rested side by side in front of the altar where as children they had knelt. The service was sad beyond expression, and the sympathetic audience was deeply affected by it.

Another victim of the same disaster — also a member of Trinity Church — was Mr. Rollin Germain, son-in-law of Judge Philander Bennett. The funeral services were conducted by the Reverend Doctor Ingersoll from the family residence. The pallbearers were Messrs. Henry W. Rogers, James O. Putnam, Benjamin H. Austin, junior, James D. Sawyer, Jesse C. Dann, Samuel G. Cornell, Robert Dunbar, and William Lovering. Mr. Germain was a well-known and much respected citizen, a lawyer by profession, and with a mechanical genius which had obtained a high reputation. Two of the fastest gunboats belonging

to the American navy at that time, the *Avenger* and the *Vindicator*, were built by him on a plan of his own. Mr. Germain had a very remarkable dream a short time before his death, which seemed to impress him as a premonition, and which he spoke of to several friends. After his death some lines were found in his trunk describing this experience in rhyme, in which the horrors of water and fire both appear. It was published as a remarkable fact in some of the journals of the day. Several other well-known persons from Buffalo were among the sufferers, but those mentioned were the only ones members of Trinity. The clergymen of the different churches of the city all dwelt upon the terrible disaster in their sermons of the Sunday following.

Perhaps in one sense sadder still was the memorial service for Mary Knowlton Mixer, who met a similar fate at Ashtabula. The choir of Saint Paul's Church united with that of Trinity to mourn one of whom Doctor Shelton spoke as "the sweet singer of our Israel," and together the two choirs sang the service. Miss Underhill, the soprano, gave Mendelssohn's "Song of Parting," the words of which were the last ever sung by Miss Mixer.

"Calmly the waves of ocean roll
Over my fainting, fleeting soul,
Parting earth's friendships and rending in twain
Hearts that will soon be united again
On heaven's celestial plain.

Swiftly before a purer day,
Fade now yon golden stars away ;
Lo ! realms of brightness now burst on my sight,
Fast I am speeding from regions of night
To heaven's eternal light."

The Reverend Doctor Van Bokkelen's sermon was most feeling and appropriate, and kind hearts and loving hands brought to the altar lilies and roses for remembrance.

But how can we even name either in joy or in sorrow the many notable events which have occurred within these walls! To pass down the aisles and count the missing faces of those whose counsels and support have led the church through the sixty years of its existence would be to record many of the most influential names of Buffalo, and, alas! to recall the tragedies of many homes.

The church which we have built stands today
Memorial of those far, far away,
Whose haunting presence still so sweet, so strong,
Through its broad aisles and graceful arches throng,
And solemn melodies repeat the thought
Our love and faith together have inwrought,
Moving each soul with reverence to pray
As the uplifted cross goes on its way.

The last Easter day (1885) which the congregation passed in the old church was a memorable one. A notice had been printed in the daily papers as follows:

It is desired that every member of the parish will take part in the farewell services, and will aid the committee of decoration by contributing money, flowers, or personal assistance, to make this shrine of many memories beautiful for the last time.

The newspaper account of the decorations says:

The display of flowers at Trinity Episcopal Church is immense. Every window of this old-fashioned sanctuary is a miniature flower garden. The chancel is literally packed with flowers. The font

seems to stand in the midst of a bouquet of calla lilies. The altar is festooned with smilax and decorated with choice roses and carnations. When the clusters of candles, which are on and around the altar, are lighted at this morning's service, the sight cannot be other than exceedingly beautiful. As one looked upon the scene yesterday afternoon, he fancied that the ladies must have felt much affection for the church in which they have kept so many pious Easters, and were determined that it should put on its most beautiful garments now that they do not expect to keep another Easter within its walls. The decorations were under the direction of Mrs. S. F. Mixer, who was assisted by a dozen or two of the ladies.

It was decided to remove from the old place of worship July 5th, 1885, and to hold service in Christ Chapel until the following Easter Day, when the new church would be formally opened. The last services were solemn and impressive. Loving hands decorated the old church with the tenderness, and with much of the same sorrow, as they would have laid flowers upon a grave. The windows were banked with wild and cultivated flowers; the altar was a mass of pond lilies, roses, and greenery. The lectern was draped with green, and the chancel steps were bordered with potted plants and large vases of flowers placed *en masse*. The baptismal font was filled with fragrant blossoms, and over the chancel hung a floral triangle (the emblem of Trinity) bearing the dates 1836-1885, and the inscription "Our Sacred Dead." Most of the clergymen of the city were present.

We have space for only a portion of the eloquent sermon of Bishop Coxe, from the text in Ecclesiastes, "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

I envy not the feelings of any man capable of reflection on the histories summed up in a moment like this who does not deeply feel that it is a solemn thing to hear and to join in these offices within these walls for the last time. To me, for obvious reasons, nothing presents itself with more solemnity than the scene which imagination conjures up upon that nineteenth day of January, 1843, when the work began within these walls. I seem to see the noble figure, the splendid presence, of my saintly predecessor, and to hear the voice with which at yonder door he began the solemn office of the church, the ministration of consecration of these walls. Nay, I seem to see him as when I first beheld him in the robes of his episcopate, goodly, and among many brethren chief, reciting those splendid words of the psalmist, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

What he thus came to plant, after grafting the vigorous shoot and bearing much fruit to these many years, it is my humble and in some sense painful duty to pluck up. Painful it would be beyond everything, were it not for the thought that in plucking this up I merely carry on the work which he then began, and which it would have warmed his noble heart to foresee, these walls giving place to nobler walls, enlarging the place of the habitation of this congregation, and effecting a transference well worthy to correspond with the closing collect of consecration, that there "the worship of God may be continued throughout all generations."

This momentary retrospect makes exceedingly pointed the language which introduces the text, "For everything there is a season." We are invited to reflect for a moment on the generation that has been born, and the generation that has passed away since this work began. The elders from time to time die; another generation has found "time to be born," and children of the third generation are here today joining in this solemnity as those who will tell a generation yet to come, and in the next century, the history of this day and what they remember of the old Trinity Church. "A time to be born, and a time to die!" Yes, I suppose that all those who accompanied the Bishop in consecrating this place—I mean as reverend brethren, who then in goodly array entered with him into the solemnity of that occasion—have passed away. Surely none remain of those who were then resident in the city, and perhaps none who were then part of the clergy of his diocese. We look back, then, on our predecessors to the silent tomb. We are assembled here today in recognition of the fact given in the text.

These walls were reared in the appointed time. It was a time when the congregation was feeble and the people were not wealthy; it was a time when they were young and energetic and active, and ready to make a beginning. Then they planted, and the building has grown and has borne its increase. Oh, how solemn is the inquiry, In what proportion have we helped in that increase?

In conclusion the Bishop implored his brethren entering the place of the Lord to discharge well their tremendous responsibilities in this regard for the glory of God. In the different stages of his own personal history he had always found something intensely solemn in the closing up of any relation,—leaving the home of his boyhood and the watchful care of father and mother to enter college life; or, again, leaving college for manhood's duties, or the city of his birth, or the winding up of a ministry.

"And now," said he, "the lengthening shadows of life's evening are sailing over me and I must reflect how soon the great close must come."

The clergy, headed by the Bishop, then left the chancel and proceeded to the vestibule, returning as the Bishop read the ninetieth psalm, while the congregation joined responsively. Prayers having been offered, the Bishop read the formal document, signed with his own seal, declaring the secularization of the building and its release from canonical jurisdiction. The excellent musical part of the service included the Cantata Domine in E, by Buck, Benedicite, chant, hymn 111, and a fine offertory anthem, the "Pilgrim's March," from "Tannhäuser." Hymn 297, sung to the tune of Old Hundred, was generally participated in by the large congregation. The Nunc Dimittis was solemnly sung by the quartet, and then the congregation passed out for the last time,

while the organ played a march from Gounod's "Romaine." It was an impressive service, long to be remembered in the annals of the Episcopal churches of Buffalo.

The farewell words of Doctor Van Bokkelen to his congregation were preached in Trinity Chapel, Easter even, 1886, from the comforting words of the Savior according to Saint John, "And I, if I be lifted up from the earth, will draw all men unto me." The opening sentences of the sermon were an exposition of the text as suitable to the solemn incidents of the Savior's bitter passion and precious death. The concluding part directed the attention of the congregation to the three crosses which were erected on Calvary more than eighteen centuries ago, and concluded with an earnest appeal to his parishioners to choose the right way and accept salvation, that life might be happy, death glorious, and eternity a season of everlasting joyfulness. Before the closing benediction the retiring rector advanced towards the congregation and said:

I have preached to you, my friends, my last sermon, and I have a few words to say.

First: I wish to thank all those of this congregation who have by word or deed shown me any kindness. I wish to thank all of those who by their thoughtfulness have made any member of my now diminished household happy. Those acts I will always bear in kindly remembrance, while those who have extended them to me and mine will always be remembered as my friends. May God reward you for those good deeds a hundredfold.

Second: I wish to say that my experience as rector of the church in connection with the choir, which has so important a part in these services, has been not only most agreeable but somewhat peculiar. You are accustomed to hear that discord often comes into a church through the choir. It has never been so during my twelve years' rectorship. Those who have been selected to sing

praises of Almighty God seem to have realized that they were engaged in a solemn and pious duty. Harmony and peace always prevailed, and I have found not only comfort, but joy in knowing that out of clean hearts and right minds this beautiful portion of our service was being rendered. I wish to thank the members of the choir, and especially him who has been connected with the choir as leader during my entire rectorship [Charles F. Hager], to whose amiability and earnestness I am largely indebted.

Third: I wish to thank most heartily those ladies of the congregation who have been members of the Parish Aid Society, and have helped me in my work among the poor. Most faithfully have they labored, and through their diligence and kindness I have been able to make many a poor home comfortable, to clothe many children, and to increase the joys of many a poor mother. You, ladies, have always been ready to follow my guidance in the distribution of your alms, and through you Trinity Church has a loving name and a sweet fragrance in the homes of the poor. Thus you have strengthened and encouraged your pastor. Through your missionary organization you have sent supplies to distant homes of those who are laboring in the poor parishes of our church, and have made glad many households of faithful servants of the Lord, otherwise but scantily provided for. The hours passed with you while at work will always be fresh in my memory; and may God make the recollection of them to you as to me.

Asking the divine blessing on you all, I have spoken my last word.

In his many notable sermons, in his public addresses connected with various questions of the day, in his intercourse with his brethren of the clergy, Doctor Van Bokkelen always won golden opinions. Liberal in his views, generous in his impulses, in sympathy with all efforts to improve and benefit humanity, he laid down his work with honor to himself and the respect of the whole community.



Old Trinity

An Easter Day Service

March 28, 1880

WE give below a small portion of a very elaborate description of the church decorations on this occasion, taken from the *Buffalo Courier* of March 29, 1880. The principal event of the day was the dedication of the ewer and font cover, on which are inscribed the names of sixty children who had been baptized by Doctor Van Bokkelen. The grown-up children may be pleased to see their names so early associated with works of devotion and charity. The rosebuds which were presented to the congregation were from the greenhouse of the late John A. Mixer of Forestville, Chautauqua County, whose heart and hand were ever open to cheer and bless.

The floral decorations at old Trinity were of the most elaborate character, and during its long and eventful existence this ancient edifice never looked lovelier. In fact, the display of rare flowers, and the exquisite blending of buds and blossoms, together with smilax, ivy, and evergreens, quite surpassed all previous efforts.

Immediately on entering the church the worshiper was surprised to find that the decorations began in the vestibule. At the base of the stairs leading to the gallery, on either side, two huge banks of potted plants were arranged in a graceful manner. These banks of plants formed an appropriate background for the eight little girls, four on either side, who stood at white cloth-covered tables, and presented to every person who entered the church a little boutonnière composed of a rosebud, a carnation, and a piece of evergreen. The rosebud is symbolical of the resurrection, and

the evergreen is a symbol of immortality. This is a custom of the Greek Church on Easter Day festivals, and is the first occasion on which the custom has been introduced in the city. It was prettily done, and when the church was filled by the congregation, each one wearing a symbol on his breast, the sight was an interesting one.

The congregation was very large, every seat being occupied, while many, being unable to obtain accommodation, were obliged to seek other houses of worship. The entire service was conducted by the rector, Reverend L. Van Bokkelen, D. D., who preached a sermon and subsequently administered the holy communion to a great number of communicants.

As has been the custom for several years, the ten windows were transformed into objects of great beauty by being filled with flowering plants and curtained with smilax and ivy. The chandeliers, pillars of the chancel, front of the organ gallery, and, in fact, every available point in the church, were bright with color, and the altar was a bank of flowers. Numerous memorial pieces lent their beauty and sacredness to the scene.

The solid oaken cover to the font, together with the polished brass baptismal ewer and baptismal bowl of silver, were presented to the church yesterday morning by sixty children of the parish who have been baptized by the present rector. The silver baptismal bowl within the font was a memorial of Louise White, and was appropriately engraved. During the morning service these articles of ecclesiastical furniture were formally presented to the congregation by the rector as the gift of the lambs of the flock, with an expression of the hope that they would not only equal, but surpass the zeal of their parents in their efforts to make Trinity Parish not only useful to its own members, but to every one who finds a home in the city of Buffalo. An appropriate prayer of dedication of the gift was offered, and a prayer for the children of the church was also given. On the brass mountings of the oaken cover the names of the sixty little people were handsomely engraved and are as follows: Emily Seymour Coit, Julia Townsend Coit, Charles Townsend Coit, Edward Movius Sicard, Josephine Hunt Sicard, James Cleveland Fowler, Henry Silas Fowler, Amelia Blanchard Huff, James Whitford Huff, Arnold Beach Watson, Charlotte Miriam Kip, Frances Anne Kip, Elizabeth Wilkes Wilkeson, Kate Wilkeson, Evelyn Rumsey, Julia Cary, Sarah Cary, Florence Louise De

Laney, Frances Duren De Laney, Sherman Jewett Williams, Marie Louisa Howard, Marion Spaulding, Louise Holbrook Foster, Charlotte Blossom, Robert Pliny Hayes, Francis John Tyler, Mildred Martha Gratwick, Edna Granger, Clark Potter Read, John Henry Vought, Gibson Tenny Williams, Margaret Turner Williams, Lombard Williams, Martha Tenny Williams, Lilian Fairchild, Frank Currier Perew, Alice Sophia Perew, Robert Jackman Perew, Grace Albertine Perew, Manson Loring Fiske, Harold Spaulding Sidway, Clarence Spaulding Sidway, Frank St. John Sidway, Edith Sidway, Clarence Alexis Evstaphieve, Harrison Williams, Mary Stedman Williams, Gordon Williams, Lauren Woodruff Winslow, Caroline Grandy Winslow, Seymour Penfield White, Louise White, James Platt White, Mary Louise Winslow, Henry Clark Winslow, Gertrude Laverack, Howard Cowing Laverack, William Harold Laverack, Stephen Dutton Clarke, Charles Dutton Clarke, Rodney Dennis Hall, Hattie Gertrude Mason, Ernest Miner Fowler.

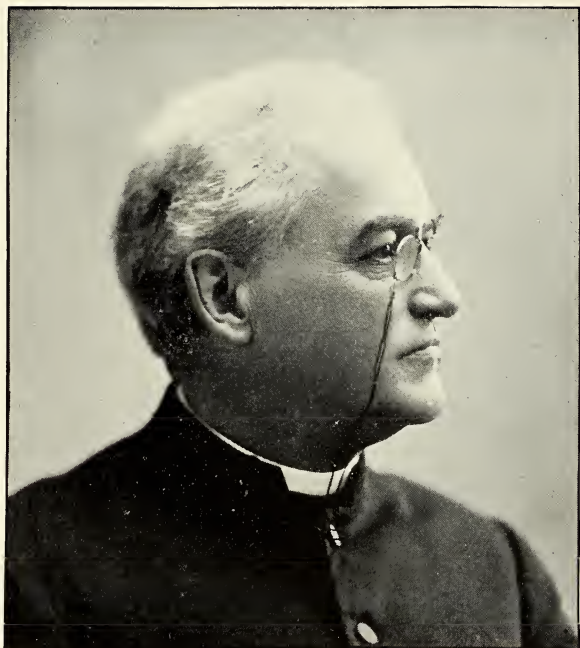
The music was the best ever given at an Easter festival at Trinity Church, each member of the quartet and choir sustaining their parts in admirable style. It was solid church music, enthusiastically rendered without any attempt to exhibit the talent of any solo performer.

The choral service took place at half past three o'clock, and was largely attended. The Sunday school entered the church in procession, each class carrying its own banner and singing, "Onward, Christian Soldiers." The regular service then proceeded, and consisted of Easter carols by the Sunday school and choir. The children of the Sunday school are all counted members of the choir, and are regularly trained to sing the musical parts of the service by members of the congregation who wish to bring about the custom of congregational singing.

During the service an offering was made for the fund to endow a cot for a sick child in the General Hospital. Doctor Van Bokkelen explained the purpose of the endowment and said that the children had already raised seven hundred dollars, which is now drawing interest. It is hoped that the fund can be increased to two thousand dollars, which upon interest will be sufficient to provide for the requirements of the cot. The cot is intended to be used for any child not afflicted with chronic and incurable disease, and is for the treatment of indigent sick children. The prospects are indeed favorable that the plan will succeed.

'Tis raised in beauty from the dust,
And 'tis a goodly pile!
So takes our infant church, I trust,
Her own true stamp and style.
As birds put forth their own attire,
As shells o'er sea-nymphs grow,
'Tis ours—nave, chancel, aisle, and spire,
And not a borrowed show.

BISHOP COXE.



Francis Lobdell

Reverend Francis Lobdell

1887

WITH the settlement of Trinity congregation in its new edifice, and the acceptance of its rectorship by Doctor Francis Lobdell, a new era of prosperity dawned upon the parish. The women of the parish had worked nobly to provide means for furnishing the church; the location made it central for the majority of its members; and the relations between the two consolidated parishes made the union advantageous to both.

Four years later, on the death of Mrs. James McCredie, it was found that she had bequeathed her beautiful residence on Delaware Avenue, within a few doors of Trinity Church, to her beloved parish. Thus through her devoted love and generosity Trinity Parish owns a handsome rectory; and our dear rector and his interesting family have a permanent home among us, in one of the most convenient and desirable quarters of the city.

The tenth anniversary of Doctor Lobdell's rectorate occurred recently, and we have obtained his permission to add to our records the sermon he preached on that occasion, realizing that it would be the best and most complete history that could be given of the church's progress in the last ten years, for the prosperity of which we have great cause for thankfulness.

Tenth Anniversary Sermon*

They dwelled there about ten years.—RUTH I: 4.

Ten years: the tenth of a century: one sixth of the years of the history of this parish! Ten circuits of the Church's order from Advent to Advent! Each of us ten years older, and ten years nearer our eternal home! Infants whom I baptized are almost ready for confirmation. Children have grown up to manhood and womanhood, and the effects of age are seen in those who ten years ago were in the prime of life. Change has come over us all. What has it wrought in us?

Early in January, 1887, Bishop Coxe wrote to me asking if I would accept the rectorship of this parish. He said he was to be in New York within a week, and requested me to meet him at his hotel to confer on the subject. I met him according to appointment and he told me all about the parish, its needs, its embarrassments, and its prospects—and urged me to give the subject earnest and prayerful consideration. He expressed a strong personal desire to have me near him, kindly telling me that over and above any influence I might have in the parish, he wanted me to help him bear the burdens which, on account of advancing age, were becoming oppressive.

I may be permitted here to say that this was the attitude of the Bishop towards me to the day of his death. Our relations were most cordial and affectionate. He

*The rector has yielded to the request of members of the vestry and congregation that this historical sketch be printed as it was delivered, without the elimination of personal allusions which will not interest those who are not connected with the parish.—F. L.

made me his confidential friend. It was only to please him, and to be of some help to him, that I accepted the office of archdeacon which he conferred upon me. This was his parish church; and when the active duties of his busy life did not call him elsewhere, he was with us in the congregation or in the chancel. For many years it was his custom to give us a series of lectures during Lent, and we cannot realize that we have listened to his words of wisdom and instruction for the last time. Bishop Coxe was one of the most illustrious men in the American Church. As a scholar he had few superiors. His poetic gift, his polished courtesy and perfect rhetoric, his zealous and intelligent defense of Catholic principles, his personal grace and commanding presence, made up a grand personality, which will leave its impression on all who knew him.

In my interview with the Bishop in New York, I told him I could give no definite reply to his proposition, nor could I have any communication with the vestry, until I had visited Buffalo and had made myself familiar with the condition of the parish. He kindly invited me to come here as his guest as soon as possible. I left New York for this city on the sixteenth of January, 1887, and was with the Bishop three days, when he gave up his entire time to the object which had brought me to the See House.

I shall never forget my first visit to the church with the Bishop. It was not its beauty and attractiveness that impressed me. It was the Bishop himself. We entered yonder door and walked down the aisle directly to the altar, where the good Bishop said, "Before we look at the church, or say anything more about your coming

here, let us kneel down before the altar and ask God's direction and blessing." We knelt down; and the Bishop, taking my hand in his, offered one of the most tender, simple, and trustful prayers I ever heard. We both felt that, whatever the decision might be, we should be divinely guided; and I believe we were.

I had met several members of the congregation, but I desired to get some information concerning the parish, its standing in the community, its field of usefulness, and its general outlook from persons who were not connected with it. The only man in Buffalo, except the Bishop, with whom I was acquainted was an elder in a Presbyterian church. To him, therefore, I went, and requested him to tell me the very worst things he knew about Trinity Church. This, very much condensed, was his reply: "There are many excellent, devoted, Christian people connected with the parish, but it has a debt of about \$50,000, *and they will never pay it*. They prefer to pay the interest, and keep the principal in their pockets."

On the evening of the eighteenth of January I consented to meet the vestry, who told me, as explicitly as they could tell a stranger, the exact condition of the parish. They did not mean to keep anything back, and yet the brighter side was so bright that it made the darker side somewhat obscure. They told me that the parish had a debt of nearly \$50,000, but that they were able to pay it, and would pay it as soon as possible. That promise, from such men, was all I needed. I trusted them, and they trusted me.

The two wardens of that vestry were R. L. Howard and Thomas Dennis. The vestrymen were Nathaniel

Rochester, Charles H. Utley, William Laverack, Doctor M. B. Folwell, Peter C. Doyle, William H. Gratwick, Hobart B. Loomis, and Ensign Bennett. Of these ten only *four* are now living. On the death of Mr. Dennis, David P. Dobbins was elected to succeed him, and he too, has been called to his reward. I have buried seven members of the vestry in the last ten years.*

The result of the conference with the vestry was my acceptance of the rectorship of the parish; but as Lent was approaching, I felt that I could not leave my congregation in New York before Easter: but I never made a more unfortunate mistake; the intervening ten weeks were weeks of purgatory to rector and people, the pain of the separation being so prolonged. In the meantime I visited this parish and officiated on two Sundays, and was welcomed on a Saturday evening at a most delightful reception given by one of our neighboring parishioners.

On Thursday, the fourteenth of April, I removed to Buffalo. On the seventeenth, the Sunday after Easter, I regularly entered upon my duties as rector; and the vested choir sang for the first time on that day.

I wish I could speak of these things without any reference to myself, but as my life for the last ten years has been a part of the history of the parish, it is impossible to refer to it without alluding to my connection with it; and I am sure you will pardon what is meant to be as far as possible from egotism.

The confidence which the vestry and the congregation have manifested towards the rector during these ten

* Since the above was written, another member of the vestry, Mr. Edmond W. Granger, has been removed by death.

years was exhibited by the senior warden the first time I officiated here. When he came to the vestry room before the service to greet me, I said to him, "I am entirely unfamiliar with the way the service has been conducted here, and would like to know what you are accustomed to." His reply was, "Conduct the service in your own way, and it will meet with our hearty approbation." From that day to this the same spirit has been exhibited, and it has made me all the more careful about the introduction of changes in the service. I decided that no change whatever should be made for an entire year.

Before I came here one of the vestrymen wrote me that he had ordered a processional cross to be made in New York. If I did not approve of it he desired me to countermand the order, which I did, not because I disapproved of a processional cross, which I very much wanted, but because you were not accustomed to it, and I was unwilling that it should be introduced until you had become well enough acquainted with me to trust my judgment. So careful was I about any innovation that, learning that a new litany desk had been presented as a memorial gift, I requested the Bishop, who officiated on Easter Day, contrary to the usual custom on that day, to say the Litany at the new desk, in order that I might find it in actual use on my arrival. Those of you who were present will remember that the Bishop asked you to remain after the celebration of the holy communion and join him in saying the litany; but probably none of you have ever known why he did it.

On the nineteenth of May, 1888, one of the most interesting and attractive and efficient young choristers

was removed by death, and his parents requested the privilege of presenting a processional cross as a memorial of him. I felt that the time had come when such a gift could be accepted; and ever since, whenever the choir has entered the church it has been "with the cross of Jesus going on before."

This, so far as I can remember, is the only innovation I have made. Everything else is as I found it ten years ago. If there have been slight modifications in the order of worship, they have come so naturally that it seems as if there had been no change. I have aimed to take what we have and use it in a reverent and devout way. Anything that savors of irreverence in the house of God or the order of worship I abhor. There is no danger of being too reverent. The danger is all in the other direction, making the house of God merely a "meeting house."

The condition in which I found the parish was not very encouraging. Besides the debt, which was large and burdensome, there were various difficulties to be overcome. The parishes of Trinity and Christ Church had been consolidated, but there were evidences of friction between the members of the two former organizations. One of the members of Christ Church (in language which you will pardon, for it expressed exactly what he meant) said that they "had been swallowed by Trinity and had not been digested." You had been a whole year without a rector, my predecessor having retired after the opening service in the new church on Easter Day, 1886. In consequence of the vacant rectorship, the not too cordial relationship of the consolidated parishes, and the burdensome debt, the congregation

had scattered, and altogether the tide was at a very low ebb.

I found here only two hundred and thirty communicants. Forty-eight pews were unrented, and the income from those which were rented was only nine thousand six hundred dollars. Floating debts had accumulated, and the history of the parish for fifty years was being repeated,—borrowing money to pay current expenses. In March, 1888, a special effort was made to extinguish a part of the floating debt, and about four thousand dollars was raised for this purpose.

There were three organizations of women which were doing efficient work—the Trinity Coöperative Relief Society, the Church Furnishing Society, and the Ladies' Aid Society. The first of these limited its work to the poor on the East Side; the second devoted its energies to furnishing the new church, and actually raised six thousand dollars for this object. They were an enthusiastic band of energetic women, and the parish is greatly indebted to them for what they were able to accomplish. The third was devoted to benevolent work in the city, and also did some missionary work.

When the object for which the Furnishing Society was organized was accomplished, the organization was given up. The Ladies' Aid Society was merged in a new Missionary Guild in connection with the Woman's Auxiliary; other guilds for young women and children were organized for the same object, and all of these have been doing excellent work. Comparatively few women of the parish are active members of the Missionary Guild. A few do all the work, for which the parish is responsible. To help the missionaries whom the

Church sends into the field in obedience to our Saviour's last command, does not seem to commend itself to the sympathy and hearty coöperation of many of our people. I do not speak of this as if this parish were exceptional in its conception of its responsibility for the support of missionaries, for it is not. Our branch of the Woman's Auxiliary stands the highest in the diocese; but still we are not doing all we ought to do.

Within the last year the Coöperative Relief Society has greatly enlarged its operations by taking under its supervision a district on the East Side, where Trinity House has been established and a most important work among the poor is being successfully done. There is a mother's class which meets every Wednesday, and is attended by all the women the house will accommodate. They are credited with ten cents an hour for their sewing, and take their pay in garments made, or in material for garments. On Tuesdays a committee of women from the parish meets and cuts out the work for the following day. Cake and coffee are served to the women when their work is done. The refining and elevating influence upon these women is already very apparent.

There is also at Trinity House a boys' club, a club for young men, and a girls' club which has outgrown the capacity of the building. There is also a diet kitchen where delicacies for the sick are prepared, and women are instructed in cooking.

And last of all—and I would say the best if all the departments were not the best—is a kindergarten, where forty children are taught five days every week by most efficient and thoroughly trained teachers. The people of the parish are very much interested in this work at

Trinity House, and have contributed for its support during the last year \$2,659.63.

An industrial school of from sixty to eighty children meets in the parish guild house every Saturday morning, and the children are systematically taught the art of sewing. The superintendent and her faithful corps of teachers are doing a self-sacrificing and praiseworthy work. The Altar Society, with its various chapters, has been most useful, and the Vestment Society has provided all the vestments which are used by the clergy and the choir.

During the first four years of my rectorship I had no clerical assistance. The vestry, realizing that the growing work demanded more labor than one man was able to give it, offered to provide a salary for an assistant, and Captain Dobbins secured by subscription all the money necessary for this object in a very few days. But the subscribers were never called upon for the amount of their subscriptions, other and better things being provided a little later.

The condition of the parish was every year improving. The number of communicants had more than doubled, and the financial resources were very much increased. Still we were paying two thousand dollars a year in interest on our mortgage debt. If we could only be relieved from that heavy burden, the parish would rebound from all pecuniary embarrassment, and have two thousand dollars more to use for its legitimate work. This was discussed very earnestly at our vestry meetings, and finally it was determined to make an effort to raise the entire amount of the debt if possible, but in any event to raise all we could. I doubt if any member of

the vestry really believed it would be possible to obtain subscriptions for the entire debt. We each pledged ourselves to do everything within our power for the accomplishment of this object. Committees of the vestry and congregation were appointed to solicit subscriptions, and I was to preach a sermon on the subject to awaken the interest and enlist the coöperation of the congregation. Not a movement was to be made until the sermon had been preached. The sermon was prepared, but the next Sunday was stormy and the congregation was not large. So I did not preach the sermon that day. The next Sunday was more unfavorable than the last. But the third Sunday was all we could wish for, and the congregation filled the church. The sermon, which I had taken into the pulpit three times, was then delivered, and before the congregation had all left the church that morning ten thousand dollars was subscribed. The committee immediately began their work with enthusiastic earnestness, and within ten days, on my return from New York, they met me in my study with a thousand dollars more than the entire amount of the debt subscribed; and so my friend the Presbyterian elder had proved himself to be a false prophet.

Oh, what a relief it was to pastor and people to feel that this heavy burden had been removed! The subscriptions were payable in one, two, three, four, and five years. But almost the entire amount was paid within *two* years, and on the twentieth day of September, 1892, the mortgage having been removed, this church was solemnly consecrated by Bishop Coxe to Almighty God, to be used henceforth only for His worship and service, according to the liturgy of the Protestant Episcopal

Church, and according to the usages prescribed in the Book of Common Prayer.

For the first time in all its history the parish was entirely free from debt, and we were able to enlarge the scope of our work.

On the 29th of January, 1891, Mrs. Caroline M. McCredie, a communicant of this parish for more than fifty years, was removed by death; and when her will was read, to our complete surprise it was found that she had bequeathed nearly half of her estate to this parish. She had never said anything to me on the subject, though I had frequently visited her during her illness, as well as in the regular course of visitations while she was in health.

In due time the parish received from her estate her former residence, which is now the rectory, and thirty thousand dollars in valuable investments which the vestry has regarded as an endowment fund, to be increased from year to year, for use when the income of the parish in years to come shall be reduced by changes which, in such a rapidly growing city as this, are inevitable.

The vestry has contracted with The Tiffany Company, of New York, for a beautiful window, which will soon be placed in the church as a memorial of Mr. and Mrs. McCredie.* The windows which now beautify the church, with the exception of those in the chancel and one in the nave, have all been placed here since April, 1887. There are in the church sixty-one memorials of the dead, forty of which have been given during the last ten years.

For several years it had been evident that the organ, which was built for the old church, and which had been

* This window, representing the archangels Gabriel and Raphael, was placed in the church on September 1st, 1897.

in use for more than twenty years, was not adapted for the use to which it was put in this building. Its capacity was insufficient, and its mechanism defective. The vestry felt that the time had come when it was possible to provide a better instrument. Accordingly last spring a movement was made in this direction, and in two or three weeks the entire amount required was raised, and the organ was paid for as soon as it was completed.

There are many other items of interest to which I would be glad to allude, but I have already detained you too long. I have now only time to present a summary of the statistics of the parish for the last ten years.

There were in April, 1887, two hundred and thirty communicants. There have since been added by transfer and confirmation nine hundred and one. We have lost by death seventy-eight, and by transfer one hundred and ninety-nine. The present number is therefore eight hundred and fifty-four. Four hundred and ten persons have been confirmed. I have baptized two hundred and ninety; have officiated at one hundred and twenty marriages and at two hundred and nine burials, and have made six thousand and ninety-six parochial calls.

The total amount contributed by the parish during the last ten years is \$318,085.22.

And now, beloved, I have given an account of my stewardship, but I take no credit to myself for what has been accomplished. Without your hearty coöperation I could have done nothing. You have sustained me in every effort I have made. I have felt that back of me was the entire force and cordial sympathy of the congregation. There has been, thank God, no carping criticism of my methods, and this is one of the secrets of our

success. You chose me as your rector, and your rector you have been willing that I should be. You have trusted me because you knew me, and though in this parish we are bound by no ironclad rule of absolute uniformity in matters unimportant, we have worked together in perfect harmony, and we all see the great advantage of this method of work.

I have been blessed with one of the best of vestries—broad-minded, intelligent, enthusiastic men, aiding the rector in every possible way, and making his heart glad whenever a shadow of discouragement appeared. The vestry has never been divided on any action it has taken. I do not recall a single instance in which a vote was not unanimous. There have been full and unrestricted discussions, but when a vote was taken it was unanimous.

God bless you all, and make me more worthy of your sympathy and confidence. I came here to consecrate the best years of my life to the service of God in this parish. Pray for me, for I need your prayers. These ten years have been years of joy and sorrow; years of affliction, with their more than two hundred funerals; years of pleasure, the pastor mingling with one hundred and twenty bridal groups, going to the happy, going to the distressed, going to the beds of pain and death, his heart full of stored-up sympathies, trying to teach to all the blessed gospel of our loving Saviour. The bond that unites us is most sacred.

Let us be faithful to God, to each other, and to the world around us, "with one mind striving together for the faith of the gospel," until our work is done and we hear the voice of our loving Father saying, "Come up higher."



William D. Walker

Bishop Walker

IN October, 1896, a special council of the diocese of Western New York convened in Trinity Church, Buffalo, to fill the vacancy caused by the lamented death of our beloved Bishop Coxe. The unanimous vote of the council elected to this episcopate the Right Reverend William D. Walker, D. D., LL. D., missionary bishop of North Dakota, who accepted the call, much to the joy of the diocese in general, laymen as well as clergy.

Bishop Walker is a New Yorker by birth. He prepared for college at Trinity School, New York, and graduated from Columbia College in 1859. He entered the General Theological Seminary the same year, was ordained deacon by Bishop Potter in 1862, who also, a year later, ordained him to the priesthood. His first work in the ministry was in connection with Calvary Church, New York, of which Bishop Coxe (then the Reverend Doctor Coxe) was rector. Here he filled the post of assistant, having special charge of the chapel services, and this was his field of labor until called by the House of Bishops to take the missionary episcopate of North Dakota. He was consecrated December 20, 1883, by bishops Clark, Coxe, Clarkson, Littlejohn, Benjamin H. Paddock, John A. Paddock, and Henry C. Potter.

The missionary spirit, so greatly developed in Bishop Walker, found a wide scope for work among the Indians

and the frontier settlements of North Dakota. Though his jurisdiction was full of difficulties, he overcame the obstacles in his path and won success. During his wise administration great good was accomplished, and many churches were built and consecrated. Bishop Walker's devotion to the Indians within the limits of his see resulted in the evangelization of numbers of the red men. His ingenious expedient of the so-called "cathedral car," for carrying the services of the church to the scattered and isolated people of his charge, was remarkably successful, and has been adopted in other countries.

Bishop Walker has won a high position for himself in the regard of all churchmen, not only in this country but in Great Britain as well. In accepting the call to the diocese of Western New York, he did not come among strangers, but was heartily welcomed by the many friends who remembered his kind ministrations at former times when Bishop Coxe was unable to make his visitations, and who knew how highly he was esteemed by our former beloved diocesan.

Trinity Coöperative Relief Society

A CRY from the Charity Organization Society in 1879 for the coöperation of the churches in the city in the work of visiting the poor and assisting in the amelioration of their condition was responded to by members of Trinity Parish, who organized March 27th, 1880, under the name of Trinity Coöperative Relief Society. The first meeting of all interested was called, and held at the residence of Doctor Walter Cary, at the corner of Delaware Avenue and Huron Street; and at a later meeting a draft of the constitution drawn up by Mr. Thomas Cary and Mr. Samuel M. Welch, junior, was presented and discussed, and, after being greatly amended, was adopted.

The society was to lend a helping hand to all worthy people of whatever creed, not giving alms, but rendering such assistance as might enable those families committed to its care by the Charity Organization Society to become self-supporting.

The following officers were appointed: president, Mr. William H. Gratwick; vice-president, Miss Maria M. Love; secretary, Miss Emily S. Ganson; assistant secretary, Miss Elizabeth C. Rochester; treasurer, Mr. Horatio H. Seymour. A Purchasing Committee, Cutting Committee, and Relief Committee were appointed, and work was begun at once in the parlor of Trinity Parish building on Mohawk Street, where every Wednesday morning from ten to twelve o'clock the ladies of the

society were in attendance, giving out work or paying—in groceries, clothing, or cash, as the case might be—for work done.

The work was scarcely entered upon when it became apparent that the constitution must undergo radical change, or nothing could be accomplished, the gentlemen averring that every new move suggested was unconstitutional. A committee composed of Mr. Thomas Cary and Miss Ganson was appointed to revise and report upon the constitution. They revised it so well, and guarded it so carefully, that it has never since been heard from; and from that day forward, Trinity Coöperative Relief Society has worked out its mission with neither constitution nor by-laws—and worked well!

As the society's work increased, three rooms were taken on the second floor of the parish building; and at the end of four years the society removed to the Fitch Institute on Swan Street, where a suite of rooms was offered for its use by the Charity Organization Society.

At this time the officers were: president, Samuel M. Welch, junior; vice-president, Mrs. Henry M. Watson; treasurer, Horatio H. Seymour; secretary, Miss Emily S. Ganson; chairman of Relief Committee, Mrs. Henry C. Winslow; secretary of Relief Committee, Miss Elizabeth C. Rochester. In the space of a little more than four years, two hundred families had been cared for, and only four out of that number had been found unworthy. One hundred and seventy-five had become self-supporting, or had left the city, and in many cases had rendered relief to others by dividing their work with them, thereby becoming coworkers with the Relief Society, instead of beneficiaries. In the early days of this society it was

the custom to hold a general monthly meeting in the evenings, at which time matters pertaining to the good of the society in general were presented to the council for conference; and suggestions were made by both men and women as to the best methods to be pursued in the management of cases. For example: one woman could not use her needle and give sufficient support to her family; scrubbing and cleaning met with equally fatal results, and the visitor was at a loss to know what to do. A member of the society, a bachelor, who was away from his home, and had homemade bread sent him every week, suggested her making and selling homemade bread, and gave an order for a loaf to be sent to him at his club every day. This suggestion was followed by the visitor herself teaching the woman to make bread and cake. Within a year she was making and delivering one thousand loaves a week, and in a very short time had all the orders she could fill, and fully supported herself and her family. This monthly general meeting was found of great benefit, the advice and counsel of the men of the congregation being invaluable.

A wretched case of squalor and misery, which for many months baffled a series of inexperienced visitors, and was about to be returned to the Charity Organization Society marked "English paupers," was taken in hand by one of the elder visitors. She was found to be a little disheartened widow, whose husband's sudden death by falling through an open hatchway had left her with six little children, one a baby in arms. Living in a basement, and with insufficient food, no wonder that poverty of the blood was painfully manifested in all their faces. The eldest boy was nine years old, and must be

clothed and sent to school. Work was found for the mother in cleaning the offices of the street railroad company, and within a few months the whole aspect of the family was changed. By fortunate chance the visitor discovered certain papers relating to a life insurance, which, followed up through the legal advice and kindly efforts of Mr. Ansley Wilcox, finally brought a decision from the court granting the little widow four thousand dollars. This was safely invested for her in bonds and mortgages by her attorney, and within five years of the time she had been branded an English pauper she became a landed proprietor, and had proved herself an industrious, capable woman, able to support herself and her six children, with only a helping hand extended to her and a kindly word of encouragement to make her feel that she was not standing alone to bear the burden which had so suddenly fallen upon her shoulders.

One other case only will be quoted, that of a woman who came to one of the ladies during the summer months, to say that neither she nor her three children had had food for nearly twenty-four hours. Sewing was given her, and later she was put under instruction and became self-supporting as a manicure and chiropodist, repaying to the society in full the money which had been advanced to her for relief and instruction.

So for nearly seventeen years the work has been carried on by this society, which, since its organization, has given work to five hundred and forty-eight families. During this period, the following list of names appears as officers and workers :

Presidents: William H. Gratwick, four years; Mrs. Henry C. Winslow, ten years; Mrs. Henry C. Crane, one year; Mrs. Wilson S. Bissell, one year.

Vice-presidents: Miss Maria M. Love, eleven years; Mrs. Henry M. Watson, one year; Miss Emily Sibley Ganson, one year; Miss Ida Haven, one year; Mrs. Seth C. Clark, one year; Mrs. Peter A. Porter, one year.

Secretaries: Miss Emily Sibley Ganson, four years; Miss Elizabeth C. Rochester (assistant), three years; Mrs. Bainbridge Folwell, two years; Miss Ida Haven, two years; Mrs. Nathaniel Rochester, three years; Mrs. Charles O. Howard, two years; Mrs. Parkhurst (correspondence), one year; Mrs. John Parmenter, two years; Mrs. John L. Williams, one year.

Treasurers: Mrs. Horatio H. Seymour, four years; Mrs. Henry C. Springer, four years; Mrs. Seth C. Clark, four years; Mrs. Jesse C. Dann, four years.

Visitors and workers: Mrs. Demarest, Mrs. Elizabeth Cary, the Misses Rochester, Miss Morris, Miss Jeanie Dann, Mrs. Henry Y. Grant, Mrs. A. A. Noye, Miss Wheeler, Mrs. E. A. Bell, Mrs. F. E. Howard, Mrs. William Meadows, Miss Elizabeth Townsend, Mrs. William H. Gratwick, Mrs. Gibson Howard, Mrs. E. S. Wheeler, Mrs. George W. Miller, Mrs. H. M. Gerrans, Mrs. Sidney Sweet, Mrs. Stedman Williams, Mrs. Mary E. Mixer, Mrs. F. L. A. Cady, Miss Hauenstein, Mrs. John Druar, Miss Sarah Hazard.

About three years ago, the writer, while in Boston, was asked if she knew anything about a powerful society in Buffalo known as the Trinity Coöperative Relief Society. A family had moved east, and had told how, through the kindness and help received from this society, they had been raised from penury to independence.

In 1896 it was found that many who had never before asked for or received assistance disliked to apply to any

"relief" society, and considered it to be allied to the poor master. Thereupon the word "Relief" was stricken out from the society's name, and it became Trinity Co-operative Society.

In November, 1895, the Buffalo districting plan was suggested by a member of this society, and through the Charity Organization Society the whole city was divided into districts, each district to be taken by a church or a society. The following letter is Miss Love's original statement of the plan to the clergy of Buffalo.

NOVEMBER 16, 1895.

It has been well said, "If you could district the large cities, and induce the churches to look after those districts as the politicians look after the voters in those districts, there would follow such an uplifting of the masses as has not been known since the coming of the Master!"

Following this suggestion a committee has been at work during the summer, districting the city with a view to placing each district in the care of a church.

When the question is asked, "What responsibility does a church assume in accepting the care of a district from the hands of the Districting Committee?" perhaps no better reply could be voiced than that given in the New Testament to the question, "Who is my neighbor?" Each district has certain attributes more or less peculiar to itself, and the temperament of the church must govern somewhat the treatment of the district.

In general, the highest development of the best that is in the individual, and through the individual the uplifting of the community, is what is aimed at in this districting of the city.

A thorough knowledge of the dwellings and dwellers in a district would, perforce, require a certain amount of friendly visiting, of personal intercourse. This would lead to a knowledge of the wants of that community, spiritually, morally, and physically, and with a knowledge of the wants would be awakened a desire to relieve them. Just how far this can be done will depend upon the ability of those working in the church. When it is a matter of

material relief, beyond the financial capacity of the church to meet, the Overseer of the Poor can be appealed to, though it is always deemed desirable to inspire such a measure of self-respect as may prevent as far as possible recourse to the Overseer of the Poor. In certain districts the care of the children would possibly lead, with the growth of the work, to the establishing of kindergartens, of kitchen gardens, of sewing schools, of carpenter shops, and of public playgrounds. Some knowledge of the ways of the men might lead to the establishing of bright, attractive coffee houses, with billiard tables, which would ultimately close the neighboring saloon.

Personal intercourse with the women would disclose their ignorance of household economy, and lead to their availing themselves of the privileges offered by the Women's Union, in classes of cooking, laundry work, and general housework, and lead, too, to some effort to make the home clean, comfortable, and attractive.

But over all, and above all, is the spirit which animates this service—"the cheerful and helpful doing of what the hand finds to do, in surety that, at evening time, whatsoever is right the Master will give."

As far as possible, it is desired that each church should confine its relief work to its own district. Where it has interests in other districts, however, the church of that other district should be notified that certain of its people are being cared for elsewhere, so that the two churches should not both be relieving the same family.

Where any material relief is given, it is earnestly requested that the name and address of the family receiving it be sent in to the Charity Organization Society, that a full record may be kept at its office. The officers and agents of the Charity Organization Society will always be at the service of the churches.

In placing a district in the care of a congregation, perhaps no better advice could be given than that of John Ruskin: "You know how often it is difficult to be wisely charitable; to do good, without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that therefore it is written, not, 'Blessed is he that feedeth the poor,' but 'Blessed is he that considereth the poor.' And you know that a little thought and a little kindness are often worth more than a great deal of money."

MARIA M. LOVE,
Chairman.

At a meeting of the Trinity Coöperative Relief Society in March, 1896, it was decided to assume the responsibility of a single district, following the plan suggested by the Charity Organization Society; and district number one hundred and thirty-five was taken, having the following boundaries: Exchange Street to Buffalo Creek; Michigan Street, to Louisiana Street, barring the district east of Chicago Street and south of Fulton Street. The following November a house was leased at 258 Elk Street, in which Mrs. Bradnack was installed as resident.

With the opening of the year 1897, the work is given out to the women as of old, on Wednesdays, but with a difference. They meet at the house in the afternoons, and sew for two hours and a half, receiving ten cents an hour. This they may trade out in clothing or groceries at greatly reduced rates. During the afternoon, the women, in circles of eight and ten, adjourn to the dining room, where they are served each with a cup of hot coffee and a bun. This converts their stay into a very enjoyable "afternoon tea." The ladies of the society preside over each circle of sewers, and a most desirable and beneficial relation is established between the women of the society and the women of the district. The children who are too young to be left at home alone are brought by their mothers to the "Housekeepers' Club," as it is now termed, and are taken care of and amused by certain members of the society in attendance for that purpose.

A library and reading room have been inaugurated, and it is proposed to establish men's clubs, boys' clubs, and girls' clubs, and to broaden the work as rapidly as workers are found ready to lead.

A kindergarten will be opened January 4th, which has its full complement of children, forty in number, already enrolled, under two competent kindergartners, Miss Kate Belton and Miss Edith Worthington. It is to maintain this kindergarten that the proceeds from the sale of this history will be applied. It is believed that the dissemination of the kindergarten spirit to the mothers through their children, and in the mothers' meetings conducted by the kindergartners, will do more towards the uplifting of the district than any other work entered upon by the society.

The following is the list of officers and committees, January 1st, 1897, of Trinity Coöperative Society:

President, Mrs. William Meadows; vice-president, Miss Maria M. Love; secretary, Mrs. John Druar; treasurer, Mrs. Edgar B. Jewett.

House Committee: Mrs. Thomas Symons, chairman; Mr. and Mrs. Henry M. Watson, Mr. and Mrs. Parkhurst, Mrs. George L. Williams, Major Symons, Mr. and Mrs. Wilson S. Bissell, Mr. Charles O. Howard.

Finance Committee: Mrs. Nathaniel Rochester, chairman; Mr. and Mrs. T. Guilford Smith, Mr. and Mrs. Charles O. Howard, Mr. and Mrs. Robert L. Fryer, Mr. and Mrs. George Bleistein, Mr. and Mrs. Charles Clifton, Mr. and Mrs. Edmund W. Granger, Mr. and Mrs. George S. Field, Mr. and Mrs. George W. Miller, Mr. and Mrs. George L. Williams.

Kindergarten Committee: Miss Maria M. Love, chairman; Mrs. H. W. Gerrans, Mrs. Martin Clark, Mrs. E. S. Wheeler, Miss Hauenstein, Mrs. L. O. Allen, Mrs. Abbott, Mrs. Demarest, Miss Doyle, Mr. and Mrs. Folinsbee, Dr. and Mrs. Breuer, Mr. and Mrs. Sidney Sweet.

Cooking Class Committee: Mrs. Redfern, chairman.

Reading Room and Library Committee: Mrs. Dexter P. Rumsey, chairman; Mr. and Mrs. Charles Clifton, Mr. and Mrs. L. D. Rumsey, Mr. and Mrs. George L. Laverack, Mr. and Mrs. C. H. Keep, Mr. and Mrs. George J. Sicard, Mr. and Mrs. Porter Norton, Mr. and Mrs. William H. Gratwick, Mrs. James P. White, Mrs. Movius, Mrs. Mary E. Mixer, Dr. and Mrs. Roswell Park, Miss Marion Spaulding, Miss Helen Winslow, Miss Fanny Winslow, Miss Sarah Hazard, Miss Jennie Williams, Mr. Seymour White, Mr. Frederick Mixer, Mr. James Dyett.

Cutting Committee: Mrs. Edmund W. Granger, chairman; Mrs. S. A. Wheeler, Mrs. Rachel Weaver, Mrs. F. L. A. Cady, Mrs. M. Buell, Miss Elizabeth Townsend, Mrs. Elizabeth Cary, Mrs. Charles Hengerer.

Worn Clothing Committee: Mrs. Benjamin Folsom, chairman; Mrs. Codman.

New Garments Committee: Miss Elsie Wheeler, chairman; Mrs. A. A. Noye, Mrs. Henry Y. Grant, Miss Jennie Williams.

Housekeepers' Club Committee: Mrs. S. S. Spaulding, chairman; Mrs. Joseph Hunsicker, Mrs. Henry M. Watson, Mrs. Charles O. Howard, Mrs. F. E. Howard, Mrs. Folwell, Mrs. Crane, Mrs. R. Weaver, Miss Sarah Hazard, Miss England.

Men's Club Committee: Mr. James Dyett, chairman.

Girls' Clubs Committee: Miss Marion Spaulding, chairman; Miss May Williams.

Boys' Clubs Committee: Miss Margaret F. Rochester, chairman; Miss Anna Maude Hoxsie, Mr. J. F. Druar, Mr. Laurence Williams.

Executive Committee: Mrs. William Meadows, chairman; Miss Maria M. Love, Mrs. John Druar, Mrs. Dexter P. Rumsey, Mrs. Porter Norton, Mrs. Nathaniel Rochester, Mrs. Edgar B. Jewett, Mrs. Ward, Mrs. Thomas Symons, Mrs. S. S. Spaulding, Mrs. Demarest.

And the bishop, and the deacon
And the presbyter are there,
In pure and stainless raiment,
At Eucharist and prayer ;
And the bells swing free and merry,
And a nation shouteth round,
For the Lord Himself hath triumphed,
And His voice is in the sound,

BISHOP COXE.

Wardens and Vestrymen

SOME of the earlier records of the church having been lost during the removal from old Trinity, a list of the wardens and vestrymen comprising the vestries from 1855 is all that can be given without resorting to sources which would not be authentic.

1855

Wardens: John Radcliff, Henry Daw.

Vestrymen: Henry W. Rogers, Corneille R. Ganson, Robert H. Maynard, Rollin Germain, Gibson T. Williams, Walter Cary, Jesse C. Dann, Henry L. Lansing.

1856

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: Jesse C. Dann, Corneille R. Ganson, Gibson T. Williams, Walter Cary, Henry L. Lansing, Alexander A. Evstaphieve, Augustus C. Taylor, John Ganson.

1857

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: Gibson T. Williams, Corneille R. Ganson, Jesse C. Dann, Henry L. Lansing, Walter Cary, John Ganson, Alexander A. Evstaphieve, Augustus C. Taylor.

John M. Hutchinson was clerk of the vestry from 1855 to 1858. At this date the pews numbered up to one hundred and eleven, and the valuation ran from two hundred and fifty dollars to six hundred and fifty dollars.

1858

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: Gibson T. Williams, Alexander A. Evstaphieve, Jesse C. Dann, James M. Smith, Robert Hollister, George W. Clinton, John M. Hutchinson, James C. Harrison.

1859

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: Alexander A. Evstaphieve, James M. Smith, Robert Hollister, James C. Harrison, George W. Clinton, Henry Martin, Stephen V. R. Watson, Samuel K. Worthington.

1860

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: James M. Smith, Robert Hollister, Alexander A. Evstaphieve, Stephen V. R. Watson, Henry Martin, Samuel K. Worthington, James C. Harrison, Rufus L. Howard.

1861

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: James M. Smith, Robert Hollister, Stephen V. R. Watson, Henry Martin, Samuel K. Worthington, James C. Harrison, Rufus L. Howard.

In 1861, the Reverend O. F. Starkey was appointed assistant rector during the absence of Doctor Ingersoll. He was much beloved by the congregation.

1862

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: James M. Smith, Robert Hollister, Stephen V. R. Watson, Henry Martin, Samuel K. Worthington, James C. Harrison, Rufus L. Howard.

1863

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: Rufus L. Howard, Stephen V. R. Watson, Samuel K. Worthington, Benjamin F. Smith, James McCredie, David P. Dobbins, Rufus C. Palmer, Augustus C. Taylor.

1864

Wardens: Henry Daw, Henry W. Rogers.

Vestrymen: Rufus L. Howard, Stephen V. R. Watson, Samuel K. Worthington, Benjamin F. Smith, James McCredie, David P. Dobbins, Rufus C. Palmer, Augustus C. Taylor.

1865

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: Rufus L. Howard, Stephen V. R. Watson, Samuel K. Worthington, Benjamin F. Smith, James McCredie, David P. Dobbins, Rufus C. Palmer, Augustus C. Taylor, John Cook.

1866

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: Rufus L. Howard, Samuel K. Worthington, Augustus C. Taylor, Benjamin F. Smith, James McCredie, John H. Vought, John Allen, junior, James M. Smith.

1867

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: Rufus L. Howard, James M. Smith, James McCredie, John H. Vought, John Allen, junior, Gibson T. Williams, Henry Kip, Joseph D. Roberts.

1868

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: Rufus L. Howard, James M. Smith, James McCredie, John H. Vought, John Allen, junior, Gibson T. Williams, Henry Kip, Joseph D. Roberts.

1869

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: James M. Smith, Rufus L. Howard, James McCredie, John H. Vought, George L. Williams, John Allen, junior, Samuel M. Welch.

1870

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: Rufus L. Howard, James M. Smith, James McCredie, Henry Kip, Samuel M. Welch, William Williams, William H. Dudley, George Gorham.

1871

Wardens: Henry W. Rogers, Robert Hollister.

Vestrymen: Rufus L. Howard, James M. Smith, James McCredie, Henry Kip, Samuel M. Welch, William Williams, George Gorham, Stephen V. R. Watson.

1872

Wardens: Robert Hollister, James M. Smith.

Vestrymen: Samuel M. Welch, Rufus L. Howard, James McCredie, Benjamin F. Smith, Thomas F. Rochester, George Gorham, Henry Kip, Stephen V. R. Watson,

1873

Wardens: Robert Hollister, James M. Smith.

Vestrymen: Rufus L. Howard, James McCredie, Henry Kip, Samuel M. Welch, Stephen V. R. Watson, Samuel K. Worthington, Thomas F. Rochester, Walter Cary.

1874

Wardens: James M. Smith, Alexander A. Evstaphie.

Vestrymen: Samuel M. Welch, Delevan F. Clark, Henry M. Watson, Joseph T. Fairchild, Townsend Davis, Livingston Lansing, Henry C. Winslow, William E. Foster.

It was this vestry which had the honor of calling the Reverend Doctor Van Bokkelen to the rectorship.

1875

Wardens: James M. Smith, Alexander A. Evstaphie.

Vestrymen: Townsend Davis, Delevan F. Clark, Henry C. Winslow, Samuel M. Welch, Moses Smith, Henry M. Watson, Joseph T. Fairchild, William E. Foster.

1876

Wardens: James M. Smith, Alexander A. Evstaphie.

Vestrymen: Samuel M. Welch, William Laverack, Moses Smith, Delevan F. Clark, Henry C. Winslow, Henry M. Watson, Charles B. Germain, William E. Foster.

1877

Wardens: James M. Smith, Alexander A. Evstaphie.

Vestrymen: Moses Smith, Samuel M. Welch, Charles B. Germain, William Laverack, Frank W. Fiske, John Allen, junior, Sylvester F. Mixer, Samuel M. Welch, junior.

It was this vestry which elected the Reverend Doctor Ingersoll rector emeritus.

1878

Wardens: James M. Smith, Alexander A. Evstaphie.

Vestrymen: Samuel M. Welch, William Laverack, Moses Smith, Sylvester F. Mixer, Frank W. Fiske, Samuel M. Welch, junior, Charles B. Germain, George J. Sicard.

1879

Wardens: James M. Smith, Alexander A. Evstaphie.

Vestrymen: William Laverack, Samuel K. Worthington, Samuel M. Welch, Delevan F. Clark, William H. Gratwick, Samuel M. Welch, junior, Lawrence D. Rumsey, Nathaniel Rochester.

1880

Wardens: James M. Smith, Elam R. Jewett.

Vestrymen: Samuel K. Worthington, Samuel M. Welch, William Laverack, Henry M. Watson, Nathaniel Rochester, William H. Gratwick, Samuel M. Welch, junior, Lawrence D. Rumsey.

1881

Wardens: Elam R. Jewett, William Laverack.

Vestrymen: Samuel M. Welch, William H. Gratwick, Samuel K. Worthington, Nathaniel Rochester, Samuel M. Welch, junior, Edmund W. Granger, Charles A. De Laney, Porter Norton.

1882

Wardens: Elam R. Jewett, William Laverack.

Vestrymen: Samuel K. Worthington, William H. Gratwick, Edmund W. Granger, Charles A. DeLaney, Porter Norton, Rufus L. Howard, Delevan F. Clark.

1883

Wardens: Elam R. Jewett, William Laverack.

Vestrymen: Samuel K. Worthington, William H. Gratwick, Delevan F. Clark, Charles A. DeLaney, Porter Norton, Rufus L. Howard, Edmund W. Granger, William Meadows.

1884

Wardens: Elam R. Jewett, William Laverack.

Vestrymen: Rufus L. Howard, Samuel K. Worthington, William H. Gratwick, Edmund W. Granger, James P. White, Leonidas Doty, Moses M. Smith, Charles H. Utley.

In this year the consolidation of the two parishes of Trinity and Christ Church was effected, and a joint vestry selected from both, as follows:

Wardens: Thomas Dennis, Elam R. Jewett.

Vestrymen: Asaph S. Bemis, Ensign Bennett, Henry C. Springer, Andrew J. Packard, Rufus L. Howard, William H. Gratwick, Leonidas Doty, Edmund W. Granger.

1885

Wardens: Elam R. Jewett, Thomas Dennis.

Vestrymen: William H. Gratwick, Ensign Bennett, Rufus L. Howard, Asaph S. Bemis, Leonidas Doty, Henry C. Springer, Edmund W. Granger, Hobart B. Loomis.

1886

Wardens: Rufus L. Howard, Thomas Dennis.

Vestrymen: William H. Gratwick, Nathaniel Rochester, William Laverack, Ensign Bennett, M. Bainbridge Folwell, Hobart B. Loomis, Charles H. Utley, Peter C. Doyle.

This was the vestry that elected the Reverend Doctor Lobdell.

1887

Wardens: Rufus L. Howard, Thomas Dennis.

Vestrymen: William Laverack, Ensign Bennett, Peter C. Doyle, William H. Gratwick, M. Bainbridge Folwell, Charles H. Utley, Hobart B. Loomis, Nathaniel Rochester.

1888

Wardens: Rufus L. Howard, Thomas Dennis.

Vestrymen: Peter C. Doyle, Hobart B. Loomis, M. Bainbridge Folwell, Charles H. Utley, Nathaniel Rochester, Porter Norton, George Gorham, Samuel K. Worthington.

1889

Wardens: Rufus L. Howard, David P. Dobbins.

Vestrymen: Porter Norton, Charles H. Utley, M. Bainbridge Folwell, Hobart B. Loomis, Samuel K. Worthington, George Gorham, Peter C. Doyle, Nathaniel Rochester.

1890

Wardens: Rufus L. Howard, David P. Dobbins.

Vestrymen: Porter Norton, Charles H. Utley, M. Bainbridge Folwell, Hobart B. Loomis, Samuel K. Worthington, George Gorham, Peter C. Doyle, Nathaniel Rochester.

1891

Wardens: Rufus L. Howard, David P. Dobbins.

Vestrymen: Porter Norton, Charles H. Utley, M. Bainbridge Folwell, Samuel K. Worthington, George Gorham, Peter C. Doyle, Nathaniel Rochester, Henry M. Watson.

1892

Wardens: Rufus L. Howard, David P. Dobbins.

Vestrymen: Nathaniel Rochester, Peter C. Doyle, M. Bainbridge Folwell, Charles H. Utley, George Gorham, Samuel K. Worthington, Porter Norton, Henry M. Watson.

1893

Wardens: Rufus L. Howard, George Gorham.

Vestrymen: Nathaniel Rochester, Peter C. Doyle, M. Bainbridge Folwell, Charles H. Utley, Samuel K. Worthington, Porter Norton, Henry M. Watson, Robert L. Fryer.

1894

Wardens: Rufus L. Howard, George Gorham.

Vestrymen: Nathaniel Rochester, Peter C. Doyle, M. Bainbridge Folwell, Charles H. Utley, Samuel K. Worthington, Porter Norton, Henry M. Watson, Robert L. Fryer.

1895

Wardens: Rufus L. Howard, George Gorham.

Vestrymen: Nathaniel Rochester, Peter C. Doyle, M. Bainbridge Folwell, Charles H. Utley, Samuel K. Worthington, Porter Norton, Henry M. Watson, Robert L. Fryer.

1896

Wardens: Rufus L. Howard, George Gorham.

Vestrymen: Nathaniel Rochester, Peter C. Doyle, Edmund W. Granger, Charles H. Utley, Samuel K. Worthington, Porter Norton, Henry M. Watson, Robert L. Fryer.

1897

Wardens.—*For one year:* George Gorham.

For two years: Nathaniel Rochester.

Vestrymen.—*For one year:* Charles H. Utley, Henry M. Watson, Henry C. Howard.

For two years: Samuel K. Worthington, Robert L. Fryer, Wilson S. Bissell.

For three years: Peter C. Doyle, Porter Norton, Edmund W. Granger.

Memorial Gifts

Christ Chapel

Before the Consolidation

Altar, in memory of Jane Elizabeth Forsyth.

Chancel window, in memory of Jennie Angelina Laning.

Lectern, in memory of Martha J. Dealey.

Window at end of nave, in memory of Charles Knapp Loomis.

Window, in memory of Cameron and Agnes Masten.

Window, in memory of Gilbert Holland Warren.

Brass tablet on south wall, in memory of Arthur Perry Nichols.

Latin cross, in memory of May Kasson.

Christ Chapel

After the Consolidation

Prayer desk, in memory of Emily and Alexander A. Evstaphieve.

Brass tablet on south wall, in memory of the Reverend Thomas Dennis, church warden.

Brass tablet on north wall, in memory of Asaph S. Bemis, church warden.

Altar service books, in memory of Mrs. Zillah Roberts Fell.

White altar cloth, in memory of the Reverend Thomas Dennis.

Six brass vesper candlesticks, in memory of Mrs. Adelia Dennis.

Trinity Church.

Chancel windows, John La Farge, artist.

1. "Nativity of Our Lord," in memory of James Platt White, M. D., and Mary Elizabeth White.

2. "Adoration of the Magi," in memory of Jerry Radcliffe and Ariadne Webster Radcliffe.

3. "The Transfiguration," in memory of the Reverend Edward Ingersoll, D. D.

4. "The Resurrection," in memory of Stephen Van Rensselaer Watson.

5. "The Ascension," in memory of Harriette Cornelia Howard.

Window over memorial altar, by La Farge; subject, "The Sealing of the Twelve Tribes"; in memory of Anna M. Sherman and Gretchen Van Dalsten.

Window by La Farge, illustrating the twenty-third psalm, in memory of Mrs. George S. Hazard.

Window by Mayer & Co., Munich; subject, "Faith and Charity"; in memory of Mrs. James M. Smith.

Window by Tiffany; subject, "Saint Cecilia"; in memory of Orson Phelps and Mary Louise Phelps.

Window by Tiffany; subject, "Christ Restoring Sight to the Blind"; in memory of Sylvester F. Mixer, M. D., Annie Knowlton Mixer, Mary Knowlton Mixer.

Window by La Farge; subject, "The Good Samaritan"; in memory of Thomas F. Rochester, M. D.

Window by Tiffany; subject, "The Archangels Gabriel and Raphael"; in memory of James McCredie and Caroline M. McCredie.

Window by La Farge; subject, "The Calling of Saint James"; in memory of James C. Harrison.

Window by Gibson's Sons; subject, "Christ Knocking at the Door"; in memory of William G. Fargo.

Window by Tiffany; subject, "The Annunciation"; the gift of Mrs. Edward H. Dutton.

Window by Tiffany; subject, "The Calling of Saint Matthew"; in memory of James Daniels Sheppard.

Window by Hardman & Co., London; subject, "The Feeding of Elisha in the Wilderness"; in memory of Leonidas Doty.

Window in vestibule, by Hardman & Co., London; subject, "Mary and Martha"; given by Saint Luke's Church.

Altar and reredos, in memory of Amelia D'Arcy Van Bokkelen and Henrietta Maria Van Bokkelen.

Altar cross and vases, in memory of Bertha Van Bokkelen.

Violet altar cloth, in memory of Elam R. Jewett.

White altar cloth, in memory of Cecilia Utley.

Red altar cloth, in memory of Eunice A. Hutchinson.

Green altar cloth, in memory of Ellen Marvine Gorham.

Fair linen cloth, veils, burse, etc., in memory of Louise White.

White antependium for pulpit, in memory of Chandler J. Wells.

Silver alms basin, in memory of the Reverend Doctor Ingersoll.

Silver alms basin, in memory of the Reverend Doctor Van Bokkelen.

Silver chalice and paten, in memory of May Husted Foster.

Two candelabra, in memory of Marianne Humphreys Pease and Julia F. Pease.

Processional cross, in memory of Frederic Betts Foster.

Alms chest and brass tablet in the tower vestibule, in memory of Frederic Betts Foster.

Alms chest in the main vestibule, in memory of Asaph S. Bemis.

Pulpit and lantern, in memory of Mary Richards Dobbins.

Litany desk, in memory of Bradford Chauncey Howard.

Brass lectern, in memory of George B. Gates.

Chair rail, in memory of James P. White.

Hymn board, in memory of Miss Lydia Stewart.

Hymn board, in memory of Nathaniel Hall.

Memorial Chapel

Reredos, in memory of Julia E. Tryon.

Altar cross, in memory of those buried by Doctor Van Bokkelen.

Baptismal font and brass rail, in memory of Mary Heathcote Rochester.

Marble statue of "Hope," in memory of Mrs. James M. Smith.

Ewer, font, and cover, in memory of those baptized by Doctor Van Bokkelen.

Silver baptismal bowl, in memory of Louise White.
Green altar cloth, in memory of Julia H. Rieffenstahl.
Good Friday altar cloths, in memory of Mary Knowlton Mixer.

Two altar vases, gift of Mrs. Thomas F. Rochester.
Full set of service books, in memory of Charlotte Brownell Ives.

Altar book (by Updike), Thanksgiving offering by T. Guilford Smith.

Silver communion set for the sick, in memory of Antoinette Haven.

Silver baptismal bowl, in memory of Mrs. Thomas F. Rochester.

Two brass eucharistic candlesticks, in memory of Rosalind B. Ross.

Silver flagon, in memory of Mr. and Mrs. William Laverack.

Tablets

Marble tablet, in memory of the Right Reverend Cicero Stephens Hawks, D. D., first rector of the parish.

Marble tablet, in memory of the Reverend Edward Ingersoll, second rector of the parish.

Marble tablet, in memory of Catherine F. Ingersoll.

Brass tablet, in memory of the Reverend Libertus Van Bokkelen, third rector of the parish.

Brass tablet, in memory of Alexander Alexis Evstaphie.

Brass tablet, in memory of Mr. and Mrs. Robert Hollister.

Brass tablet, in memory of James Daniels Shepard.

Marble tablet, in memory of Samuel L. Russell.

Marble tablet, in memory of Jerry Radcliffe.

Marble tablet, in memory of Henry Daw.

Brass tablet, in memory of James P. Dobbins.





